



The Living Church

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NO. 25

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BE ABLE to be alone. Lose not the advantage of Solitude, and the Society of thyself, nor be only content, but delight to be alone and single with Omnipresency. He who is thus prepared, the Day is not uneasy nor the Night black unto him. Darkness may bound his Eyes, not his Imagination. In his Bed he may lie, like Pompey and his Sons, in all quarters of the Earth, may speculate the Universe, and enjoy the Whole World in the Hermitage of himself. Thus the old ascetic Christians found a paradise in a Desert, and with little converse on Earth held a conversation in Heaven; thus they astronomized in Caves, and, though they beheld not the Stars, had the Glory of Heaven before them—*Sir Thomas Browne*.

SLEEP should be light, so that we may easily awake; for we ought to rise frequently in the night, in order to give thanks to God. . . . We who have the Word, the watchman, dwelling in us, must not sleep through the night.—*St. Clement of Alexandria*.



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[OFFICIAL]

A CALL TO PRAYER

To The Clergy and Laity:

Brethren:

THE Government of the United States, through our President, has called a conference of the great Nations to consider the limitation of armaments and other subjects relating to the peace of the World.

The Conference will assemble in the City of Washington on Armistice Day, November 11th, and will conduct its deliberations during the following weeks.

Therefore the Presiding Bishop and Council asks the clergy and laity of the Church to observe Armistice Day and Sunday, November 13th, as days of special intercession to Almighty God, that He will so direct and guide the minds and hearts of the representatives of the Nations assembled in this Conference, that peace and good will may be permanently established among all peoples of the world, to the glory of God and the extension of the Kingdom of Our Lord Jesus Christ.

The following prayers have been approved by the Presiding Bishop and Council, and may be used during the sessions of the Conference, subject to the approval of the Bishops of the several dioceses and districts.

(Signed) **Thomas F. Gallor**
President of the Council.

October 12, 1921

Almighty God, Our Heavenly Father, Whose Blessed Son came into the world to proclaim peace and good will to men: Have compassion, we beseech Thee, upon Thy children, who are sore oppressed with strife, confusion, and discord. Let the sacrifice of our sons and brothers on fields of blood plead with Thee for the restoration of peace and quietness upon the earth. Send Thy Holy Spirit to kindle in the minds and hearts of rulers and statesmen the sense of their obligation to mankind, that war may be abolished, that armaments may cease, and that men of all nations and races may dwell together in unity and concord, to the glory of Thy name and the salvation of the world; through Jesus Christ, our Lord, to Whom with Thee and the Holy Ghost, be honor and glory, now and forevermore. *Amen.*

O God of all the Nations, look down, we beseech Thee, upon us who ask Thy help and blessing. Sustain in us the spirit of justice and humility. Enable us to recognize in other peoples and races their virtues, traditions, and just rights. Cultivate in us more fully the love of the arts of peace: train us in habits of self-command and simplicity. And so purge our hearts of suspicion of others and increase a confidence in our brethren, that we may keep our place among the Nations in peace and good will. Through Jesus Christ our Lord. *Amen.*

O God, who art the Father of all, and who alone makest men to be of one mind in a house, we beseech Thee, at this time of strife and unrest, to grant to us, by the inspiration of Thy Holy Spirit, a fuller realization of our brotherhood, man with man in Thee. Allay all anger and bitterness, and deepen in us a sense of truth and equity in our dealings one with another; for the sake of Thy Son, our Lord, Jesus Christ. *Amen.*

EDITORIALS AND COMMENTS

How Shall we Preserve their Faith?

WE were thinking last week of the subject of Religious Faith in connection with our colleges. We recalled the happy-go-lucky manner in which we send our boys and girls where every home protection is lost and where, until recently, the Church seldom realized the importance of what was at stake.

In no other branch of human life would one so recklessly trust to chance. Yet the children of the Church leave home without any prophylactics for their religion and often without any assurance that a Church home will have been provided for them. Most of our colleges have priests as student pastors, who plead and beseech parents and parish priests to send them the names and addresses of their children in college. A new year is beginning. Let us see if the response and coöperation cannot be increased a thousand-fold. They are usually very scanty indeed.

Yet this would not meet the worst difficulty. No student pastor, however diligent, can keep in close personal touch with several hundred students, with most of whom he has had no close contact, as has the parish priest at home. Furthermore, the undergraduate is usually shy with strangers, even, it may be said, with the clergy. What more should be done? Parents whose children "lose their faith" are themselves often much at fault. Fathers and mothers go to church for different motives than do their children. They must make religion so real and matter-of-fact, so genuine and deep, that in proportion and ratio it comes to mean for the child what it does to the parent. No father or mother who goes to church because he "likes the sermon," "because the rector is so nice", "because the services are so impressive", "because the people are so friendly", can convince a college sophomore of this duty. He may not like the sermon nor the rector, nor "feel" the service "impressive", nor like the people. If such arguments exhaust the reasons for Church loyalty, no wonder that the hypercritical son and daughter, home from college, are unimpressed!

Oft times it is the priest's fault. If the pastor of a church be so intimately a part of his children's lives that they bring to him their problems, he will hold them when they go away to college, no matter how great the difficulties and upsets they may encounter. He must *care* intensely. He must understand, must love, and must be patient. A letter from him to the college student pastor would be a vast help both to the student and to the priest working in the college.

THE REAL DIFFICULTY has not yet been met. It is this: The Church has not grappled firmly and frankly with the problems raised by the college undergraduate or by the college instructor in the various courses, the tendency of which is felt to be either "destructive" or "subversive" of the Christian Faith.

First of all, as a Church, we have no philosophy. A Roman Catholic student in college, if properly instructed, is extraordinarily well equipped. He has a whole panoply of defense,—consistent, logical, carefully worked out,—which has stood the test of time and attack. One might put it another way: no Churchman normally receives an adequate perspective of the facts of life. His religious instruction is ordinarily of the most meagre description, veritable starvation rations, the bare, unadorned, and unattractive bones of the faith. We may never have a consistent and thorough-going philosophy, but we must have some scheme of thought which would give a normally intelligent boy and girl a standpoint, and some premises from which to deal with other systems which challenge their attention.

We have, likewise, no system of ethics or morals. The Church seems to have no particular point of view, officially expressed, on the great moral problems of the day, and does not manifest any convictions of moral principles (in the sense of an ethical system) as a basis on which to settle them. The Catechism is often the sum total of a Church boy's dogmatic equipment, the bare remembrance of which, as a past fact, is probably all that has survived since his Confirmation instructions. Even thorough training in the Catechism of the Prayer Book is scarcely an adequate preparation to meet fundamental spiritual problems which inevitably make themselves known to the undergraduate. The indefiniteness and vagueness of the conviction of the normal Episcopal undergraduate on the cardinal points of his religion are just about the same as those discovered by the chaplains during the war among Churchmen in the service.

What more can we expect of the children of the Church? They have been given neither a fundamental point of view as to life in a consistent system of philosophy, nor a practical guide or code of principles to serve as an ethic, nor are they adequately instructed in their own Faith. Yet they go into college to meet intelligent scepticism, militant doubt, rampant agnosticism. The wonder is that any ever leave college with their faith unshaken! When will the Church realize her duty, and when will some of the agonizing and bitter problems of the undergraduate find attractive, modern, honest, and intelligent answers?

Meanwhile we may not fail to do our least: keep in touch with the Church boy or girl away at college, see to it that the student pastor is given all necessary information, meet difficulties with frankness and sympathy, and work for the day when some attempt will be made adequately to deal with this very pressing problem. Fearless honesty is not enough, without acute and intelligent reasoning. "Sublime faith" does not meet the needs of the thinking or perplexed student in college. Dogmatism is by all means the worst remedy. A new apologetic,—who are they who will lend themselves to this work?—to vindicate the Truth, to make good the Church's claim, to meet honest doubt on its own ground, to explode specious arguments, to point out fallacies, to brand and stamp bad faith and insincerity in the opponents: here is a work for the Church, if she is to be faithful to her trust in caring for her own.

WE gladly welcome the letter on Procedure in Revision of the Prayer Book, from the Bishop of Pittsburgh, chairman of the Joint Commission, which is printed on another page. When the good Bishop assures us that "nothing proceeding from such men as compose the Commission can possibly deserve such an epithet" as "slovenly",

Revising the
Prayer Book

we are filled with confusion: but if the Bishop will permit the term to be esteemed one of description of printed pages rather than a term applicable to persons (which of course it is not), he will more nearly understand our meaning. We share the Bishop's horror at the thought that the distinguished members of the Commission could possibly produce "slovenly" work. With the Bishop we agree that it is impossible that they could; and we believe also that we can show the Bishop that they did.

There were issued some months ago "by authority of the Joint Commission", a series of four "Prayer Book Revision Papers" which contain most of the various new material which the Commission desires the Church to study by putting it into active use. The most cursory comparison of the pages in the pamphlets with those in the *Second*

Report will show that the former have been revised in such matters as capitalization, punctuation, and typographical style to conform to liturgical usage generally, and to the Book of Common Prayer in particular, while the latter have not. As this revision has fully the authority of the Joint Commission, we have assumed that the corrections were themselves a recognition of the fact that such corrections were needed. It would be a simple matter to compare the one series of pages with the other, and so to discover just what corrections in the original text were deemed necessary by the unnamed editor who acted on behalf of the Commission, and with its authority. We have ventured to select pages at random, to compare the two texts, and to count the number of errors in the first that are corrected in the second. In the first three pages of the first pamphlet of the series, entitled *Prayers and Collects*, comprising the text of the proposed new occasional prayers, we find that thirteen literary errors have been corrected, eight of which were in a single prayer, altogether apart from changes in phraseology, generally for the purpose of securing better English, that were made by vote of the House of Deputies. It has not seemed necessary for us to proceed beyond these three pages, but these errors in their report are such as the Joint Commission itself has formally recognized by authorizing their correction. What we are hoping is that the Commission will take care to have such corrections made in the text of its report before it is printed next time, and so make it unnecessary to take the time of General Convention for matters of this sort. And really eight errors in the text of one short prayer almost shakes the confidence of one in the inherent impossibility that the distinguished members of this Commission could—but, no, we forbear.

But the Bishop is justified in asking us to afford examples of the several classes of literary infelicities contained in the *Second Report*. He will recognize, from the number already counted in three pages, how impossible it would be for us to enumerate these in detail in the columns of *THE LIVING CHURCH*. We shall reply, however, by citing certain of these, selected almost at random from different parts of the *Second Report*; and this we are doing in accordance with the Bishop's pertinent request for "kindly and constructive" criticism:

INSTANCES OF BAD ENGLISH

- P. 38. " . . . whose *lovingkindness* reacheth unto the world's end": no authority for treating word italicized as a single word.
- P. 42. "Give them grace to stand fast in thy faith, obey thy Word and abide in thy love": should be "to obey" and "to abide"; comma required after *Word*. The whole sentence is an example of modern newspaper English.
- P. 53. "The Minister may end the Litany here, or at his discretion add other Prayers from this Book": the word *may* should be repeated before *add*.
- P. 104. "Almighty and immortal God, the . . . resurrection of the dead." To apply as a title for God the Father the words "the resurrection of the dead" may, perhaps, suggest the words applied by God the Son to Himself (not to the Father), "I am the Resurrection and the Life"; but we can think of no conceivable authority for saying that the Father is "the resurrection of the dead." Obviously the expression should be capitalized as a title if it is admissible at all.
- P. 135. "Dost thou . . . resisting the temptations of the world, flesh and the devil . . . ?" Should be: "the world, *the* flesh, and the devil."
- P. 135. The Bishop shall then confirm them *on* this wise": *on* would preferably be *in*.

INSTANCES OF AWKWARD ENGLISH

- P. 36. "We beseech thee so to guide and bless the Legislature of this State that *they* ordain for our governance only such things as please thee": Collective noun followed by plural pronoun is often justified grammatically but is infelicitous here; *may ordain* preferable to *ordain*; sentence needs to be broken by comma after *State*.
- P. 44. "Deliver us, we beseech thee, from our peril; give strength and skill to all who are engaged in the care of the sick and prosper the means which shall be made use of for their cure." Comment is scarcely necessary.
- P. 98. ". . . grant that they, seeking first thy kingdom and righteousness, may obtain . . .": should read, "and *thy* righteousness."

P. 103. " . . . shall say as follows" introduces a current but unhappy and unliturgical expression thus far absent from the Prayer Book. *Shall say the following* would accord with the language of the Prayer Book.

P. 107. "Dearly beloved, ye have . . . signified your desire that he should *become* a Christian." *Be made* would be preferable to the word in italics.

P. 109. " . . . shall pour Water upon it, saying." Instead of telling what he is to say, another rubric ending with a period intervenes between the word *saying* and the words to be said.

INSTANCES OF BAD CAPITALIZATION

- P. 14. "Ash-Wednesday", "Easter-day", "Ascension Day": three different styles in the same table. No uniformity throughout the table.
- P. 37. " . . . we humbly beseech thee for thy *Holy* Catholic Church": Prayer Book usage does not capitalize *holy*; see Prayer Book, pp. 11, 25; see also *Report*, p. 47.
- P. 41. "Bless and by thy *holy spirit* enlighten": does not the Joint Commission recognize that the *Holy Spirit* is entitled at least to be treated as a Person, and so to be capitalized?

ERRONEOUS PUNCTUATION

- P. 42. " . . . and being inspired by thy love may worthily minister in thy Name to the suffering, the friendless and the needy": commas required after *love* and after *friendless*." The failure to insert comma in the latter case (a frequent blur in newspaper English but never in elegant English and never in the Prayer Book), is in contrast with the opposite usage in the same prayer: "wisdom, patience, and courage." It is one of very many examples of lack of uniformity in punctuating a single prayer.
- P. 42. "Strengthen, we beseech thee, in the hearts of children every good desire, cleanse their consciences from sin and stir up their wills to serve thee": comma required after *children* and also (unless comma after *desire* is changed to semicolon) after *sin*. A very awkward sentence even if punctuated properly.
- P. 44. " . . . beseech thee to behold, visit and relieve": this omission of the comma before *and* (a barbarous practice in newspaper offices, never found in good English) is found repeatedly in the *Report* and is often contrasted with the correct usage on same page. See same criticism as to page 42 above.
- P. 42. Compare "O Lord, our heavenly Father" with p. 50, "O God our heavenly Father": why a comma in the first instance and not in the second? No uniformity as to this construction throughout the book.
- P. 50. "We give thee humble thanks that it doth please thee now to send us rain to our great comfort and to the glory of thy holy Name."
- P. 68. Each of the three sections of the *Agnus Dei* might preferably begin a new paragraph.
- P. 107. " . . . the world, the flesh and the devil": comma required after *flesh*. (So also on page 116.)
- P. 112. " . . . the Minister first pronouncing. Let us rehearse." The intervening period should be a comma or a colon.
- P. 117. "Was crucified, dead and buried." Requires comma after *dead*.
- P. 118. *Gloria Patri* should be printed in two paragraphs instead of as one.
- P. 130. "The inward part, or thing signified is, the Body and Blood . . ." Comma required after *signified*.

So we trust that we have proven our statement; and we may be pardoned for expressing the hope that the forthcoming *Third Report* has been as carefully edited as the *Prayer Book Revision Papers* have been. If the Bishop of Pittsburgh had sat in the House of Deputies during the debate on the subject in the last two General Conventions, he would have discovered that the attempt to correct the literary infelicities of the *Report* was a large factor in the time required. He would then realize the grave importance of making certain that the *Third Report* is properly prepared and edited.

However, we have given offense to the Bishop needlessly in speaking of the *Second Report* as constituting "slovenly" work. We gladly withdraw the expression. Let us only work together to have future material creditably laid before the Church. It is clear that for its last stage, the material of the forthcoming report should be placed in the hands of an expert for careful treatment.

BUT this is only preliminary. Bishop Whitehead writes that he is authorized by the Joint Commission to propose to the Church that the next General Convention arrange for an adjourned session of a week or more, to be held the following spring or autumn for the sole purpose of working out the revision of the Prayer Book. This would leave the regular session free to perform its normal work, which, indeed, is enough to crowd every session for the full customary time, and would then give a series of days without distraction for the consideration of the proposed changes.

**A Valuable
Suggestion**

We believe this to be the most important and the most valuable suggestion thus far made. It gives a real hope for making serious progress. It may not realize the hope of the Synod of the Pacific that the entire work can be finished then, so that after ratification in 1925 the revision will be closed, because the exceedingly small progress thus far made would seem to make it doubtful whether justice can be done to the entire Report in an adjourned session of only a week or ten days, but it would certainly admit of completion in 1928. More important still, it would give the opportunity for the discussion of the more difficult questions, such as those that cluster about the celebration of Holy Communion, in an atmosphere that would be congenial to reverent, sober study, unmixed with the distractions arising from many other complicated questions of importance that must be hurried through to completion.

Indeed we believe it not too much to say that in Bishop Whitehead's suggestion lies the only hope for the creditable completion of the revision. The size of both Houses has grown very materially since the revision of 1883-1892. The national activities of the Church have multiplied so manifold that the ordinary questions for determination in those years were as nothing, even in numbers alone, to those that must be determined at each General Convention today. "Missions" were relegated to a very subordinate place and one evening was supposed to be enough to do justice to the subject. The Missionary Society and its operations were almost divorced from General Convention. Religious Education and Social Service were not so much as named in the august tribunal, and the fact of a national Church, functioning in a variety of activities, with ecclesiastical "parties" practically unknown among them, was yet far in the future. What was possible in the way of revision of the Prayer Book in the midst of a regular session in the eighties and early nineties is impossible under the conditions of to-day.

Neither need our friends in Portland feel that the postponement of this question will detract from the interest or importance of the Convention to which they are to act as hosts. That Convention will, from every point of view, be of vast importance, and to enable it successfully to perform its functions this division of subjects is next to imperative. And we are confident that there would be no difficulty in obtaining a full attendance for an adjourned session a year later.

Bishop Whitehead is wise indeed to make this suggestion. We shall hope that it will prove very generally acceptable to the Church.

IHAVE been very much struck by the intense interest that is aroused in the Nation-wide Campaign", writes the executive secretary of one of the most important of the eastern dioceses, "as soon as the spiritual nature of the Campaign is emphasized. We have, I believe, more enthusiasm in this diocese now than in any of the previous years."

**Why Some
Succeed**

He has said it in a nutshell. Treat the Campaign as one in the interest of spirituality, its original intention, and it is a success. Treat it as a money campaign, pure and simple, and it is not.

The distinction makes all the difference in the world; and it eloquently testifies why some find it a success and some find it a failure.

IF there have been grounds, of late, for rather serious forebodings as to the progress of events in the Church, the report of the Brotherhood Convention at Norfolk affords ground only for optimism. Historic Virginia Churchmanship has so far developed that three daily early celebrations of Holy Communion were provided for the Convention, and the young laymen of the Church showed what is their spirit and spirituality by attending these daily on a remarkable scale. Do the older generation of laymen who attend General Convention show a like vigor? Do our fathers of the clergy? Or in sections of the country that think themselves—often on very slim grounds indeed—more "advanced" in their Churchmanship, do cities of the size of Norfolk provide daily Eucharists at three centers when gatherings of the laity are expected?

**Ground for
Optimism**

It is not enough to say that the Church is growing together; it has *grown* together. This is the cure for the one-time danger of partisanship in the Church, such as sometimes crops out even now, but only as sporadic outbursts, of little vigor. But the real ground for optimism is that the younger generation of laymen demand and appreciate this primary place of the Eucharist in their religious activities.

These men, whom the Brotherhood is training for leadership, are the hope of the Church in the next generation.

SO great is the pressure on our news columns this week that, in order to do justice to the Brotherhood Convention and the Canadian General Synod, we are holding over much that is important, and are condensing that which is printed as far as possible. In particular the report of last week's sessions of the Presiding Bishop and Council is necessarily held over.

**Much is
Happening**

ACKNOWLEDGEMENTS

| | |
|--|---------|
| RUSSIAN RELIEF THROUGH THE RUSSIAN METROPOLITAN | |
| St. Paul's Parish, San Diego, Calif..... | \$15.00 |
| St. James' Church, Langhorne, Pa..... | 35.00 |
| | \$50.00 |
| NEAR EAST RELIEF FUND | |
| St. Paul's Parish, San Diego, Calif..... | \$ 3.00 |
| Mrs. M. B. Letts, St. Joseph, Mo..... | 5.00 |
| | \$ 8.00 |
| CHINESE RELIEF FUND | |
| St. Paul's Parish, San Diego, Calif..... | \$10.18 |

Ah! children, if man knew how so to tend his vine, that God's sun might shine in on and vivify his soul, what sweet, excellent, delicious fruit would the eternal sun draw forth from him! For the lovely sun shines with all its fulness into him, and works within these precious clusters, and makes them flourish in sweetness and beauty. . . .

Now after that the vine has been well pruned, and its stem cleared of all weeds, the glorious sun shineth yet more brightly, and casteth his heat on the precious clusters, and these grow more and more transparent, and the sweetness begins to disclose itself more and more. And to such a man as we have described, all means of communication between God and his soul begin after a time to grow so transparent that the rays and glances of the divine sun reach him without ceasing, that is, as often and as soon as he turns himself towards them in feeling and thought. This divine sun shines much more brightly than all the suns in the firmament ever shone; and in its light all the man's ways, and works, and doings are so changed into its image, that he feels nothing to be so true as God, with a certainty that is rooted in the very midst of his being, yet it is far above the sphere of his reason, and which he can never fully express, for it is too deep and too high above all human reason to be explored and understood.

After this the vinedresser loves to strip off the leaves, that thus the sun may have nothing to hinder its rays from pouring on the grapes. In like manner do all means of grace fall away from this man, such as images of the saints, teachings, holy exercises, set prayers, and the like. Yet let none cast these things aside before they fall away of themselves through divine grace.

JOHN TAULER.



BLUE MONDAY MUSINGS

By Presbyterian Ignatius

HERE are certain beauty spots which stand out ineffably in all one's memories of travel, hauntingly suggestive of that vision which is the motive and the goal of the open-eyed traveller. I have written of such heretofore on this page; Veere,

Gandria, Vianden, Pont L'Abbé, Cortina—to name no others; small towns, usually not too much thronged with visitors, each preserving its own distinctive character in a worthy setting. Let me begin this letter with an impression of such a place, even lovelier this September than I had recalled it from ten years ago.

I wrote last, I think, from Chamonix. Somehow, that narrow valley was less desirable than of old, in the unseasonable heat and dust. Mont Blanc, the *Mer de Glace*, and the Arve were as always. But the huge motor-cars from Nice and Grenoble and Geneva racketted their way about distressingly. One needed quiet; and, unwilling to risk it in the remote austerity of the summits, I remember a region where the lapping of the little waves against the shore is the only constant sound to emphasize the stillness, and where the august purity of the Jungfrau's virginal snow is mirrored in sapphire. Thither I turned my face.

St. Gervais was hot, dusty, and utterly tedious. Why any one should go there—unless in search of the hot baths and the medicinal waters—I cannot imagine. Geneva seemed even more sophisticated than it used to be, now that the League of Nations is established there; and when I came to pay my bill at one of the great hotels on the Quai, it occurred to me that they were penalizing America, in my person, for non-membership! But the lovely long sail up Lake Lemman soothed me, as always. Thonon and Evian, on the Savoyard side, were inviting; and I hope some day to accept the invitation. A young Jesuit from California, bound from Spain to Holland on affairs of the Society, was an interesting companion, and gave a depressing picture of religion among all classes in Spain. His own ingenuousness and earnest piety helped to explain the strength of Loyola's company to-day, even in the presence of a constant attack, by no means wholly undeserved, but aimed at a few rather than at the rank and file.

From Montreux the Oberland railway climbs, winds, dives, plods, hurries, labors, for four hours, through one of the most beautiful regions in all Switzerland. It is interesting, too, to put your finger upon the precise spot where Latin Switzerland ends and Teuton begins, where the guard says *Umsteigen* instead of *En voiture*. But though there is a difference in face and in architecture readily perceptible, the marvellous green fields are the same, the torrents rage in the common language, and the peaks know nothing of alteration. Some unspeakably priggish bureau of travel once called Switzerland the "paradise of the vulgar tourist." What Dogberry wrote that self-revealing sentence!

"Spiez" is called at last, after a change at Zweisimmen: Spi-*ez*, a dissyllable in German Swiss. The station is well up on the hillside, under the purple shadow of Niesen, with hotels and hydros all around it. But none of those detains the informed traveller. He gives his luggage to a porter for transport on a tram, and, with a jubilant heart, and something very like a *jodel* on his lips, he swings along on foot down the winding road towards the Lake of Thun, far below. The road ends at a tiny bay, reflected in which appears an ancient brown castle, with an eighteenth century mansion at the tower's foot, and a tiny old church in the enclosure. Under their shadow stands the Spiezerhof: and if there is a more comfortable inn in all the Oberland,

I have yet to find it. Homely, ample, clean, its gardens go down to the water's edge; and all night long, when every wind is still, the gentle murmur of the lake soothes the sleepers. Wide balconies make the bed-room doubly delightful. Gunten lies across the water, its primitive simplicity (praised here year ago) now somewhat impaired by an eruption of big hotels, and by the clatter of a new electric tram; and high up on the green wall hangs Sig-riswyl, with its thousand-year-old church. Aeschli is just discernible, still higher. Interlaken, altogether too sophisticated and cosmopolitan, is hidden round the corner. One has only to go out into the middle of the lake and see Mönch, and Eiger, and the Jungfrau, unsullied; and all the picture postcards that ever came from Leipzig cannot make that glorious range less exquisitely resplendent. The little steamers touch by the garden-gate; but he is wise who stays where he finds himself, absorbing impressions, or, at most, strolls along rustic paths begemmed with autumn crocuses. After the rather glum taciturnity of the Vaudois, it is good to hear again the *Gruesse*, with which every wayfarer greets you: still better, farther east, the *Griiss Gott* which marks Roman Catholic cantons. Pearl writes, however, that she experimented in a recent journey through Romance Switzerland, and found no one who did not respond, after a momentary hesitation, to every wave of the hand or outcalled greeting—even though they never volunteered a salutation. But he must indeed be a stock or stone who could be unmoved when that tiny hand and silvery voice combine to show friendliness.

I NEVER yet left Switzerland gladly: *Scheiden thut Weh*. But the longest, peace-fullest holidays draw to a close: and a fourteen-hour journey from Spiez to Paris is not without its humors and compensations, once established in a through carriage by the window. And here is a good opportunity for some comments on railway travel in Europe, as contrasted with that at home. As to cost, it is much the same, everything considered. But I wonder why all European trains stop and start so smoothly, with never a jolt or jar. Is it that the engine drivers are more skilful, or more considerate? On no American line known to me, not even the Pennsylvania, does one find that blessed phenomenon. The restaurant-cars are better than ours, the prices more moderate, and the arrangement of places at first, second, or third service infinitely more convenient and intelligent than our stupid queue in the vestibule. Even the refreshment rooms on the Continent are appetizing; but the type in England remains as Dickens found it, a waste of dust and ashes, with insolent females in charge. Corridor coaches are fairly general now, though too often on English "stopping trains" one finds the old fashioned isolated carriage with no provision for public comfort. I think there is no question that, all things considered, our first-class coaches and parlor-cars are pleasanter and more convenient than the European type; safer, too, when one thinks of the extraordinary series of murders done in French trains this past summer. One of the very worst sides of poor human nature is brought out by the system of box-like compartments. Honest people spread their luggage out to give a false impression as to the number of places taken, or hang out of the door-window at stations, watching with a cruel detachment the frantic searchings of heavily-laden travellers as they run up and down the platform trying to find space for themselves.

More than ever I wonder at European baggage arrangements. With all its faults the American baggage system is infinitely better than anything to be found overseas. Of course, the barriers of customs examination complicate continental shipments; but there seems no reason except blind and obstinate conservatism for keeping the British method. I wish, however, that our postal authorities had intelligence

enough to learn from the Swiss how to adapt parcel-post to the handling of luggage. Unless there has been a change recently, the imbecile rule holds with us that a valise sent by parcel-post will be charged first-class letter postage if it is locked!

THE BEST railway trains in France, I think, are those from the *Gare du Nord* to Calais; even as the worst are on the governmentally owned and managed lines that go down into Brittany (Theories, however symmetrical, that fail when brought to the practical test of operation on a sufficient scale, and for a sufficient time, may safely be discarded; and our own recent experiences with politically-run railways ought to prove illuminating to the most obstinate state socialist, I think). To whirl from Paris through Amiens and Calais in considerably less than four hours, in a train *de luxe*, with a typically excellent luncheon on the way, equals anything we have at home, I believe. If only the steamers from Calais to Dover were up to the same standard!

One sees nothing of the historic town of Calais from the dock; and, bearing Queen Mary in mind, and other notable persons, I resolved to stop off this time and explore. There is a very comfortable, though pathetically lonely, hotel on the dock, the Hotel Terminus; and it was possible to have four hours of daylight for Calais itself, dine in comfort, and take the 6:15 boat next morning, which brings one to London about 10:30 a. m. (I had dreamed of flying from Paris, six guineas seeming a moderate charge for that experience; but some who had tried it told lamentable tales of fellow-travellers' nausea and the resultant pollutions, so I abandoned that route). Calais is hardly worth seeing. A few mediaeval Spanish houses, one or two fine towers, Rodin's famous statue of the Burghers of Calais (which can be seen, in replica, to greater advantage beside the Houses of Parliament in London), and, for the rest, an ordinary, commonplace provincial city, which neither the garrison nor the rather pretty little *plage* can redeem from deadly dullness. There is a huge old parish church; but that only illustrates a general truth, that, however much the French cathedrals excel the English, the French parish churches, large or small, are vastly inferior in beauty, dignity, cleanliness, and devotional atmosphere.

How good it was to see the white cliffs of Dover, and the green expanses of Kent! The English countryside has always something essentially homelike about its little fields, its hedge-rows, its park-like trees; and Kent is surely as beautiful as any English county. In Conrad's novel *Romance* there is a good picture of the glamor distance creates. The sober Kentish family finds English life tedious, commonplace, stupid, and yearns for Cuba, where their cousins live. At the same time, the Cubans are bored by the monotonous routine of sugar-refining, and dream of England as the true home of romance. Each side discovers that romance is rather in the eye of the spectator than in geography. England always seems an enchanted land to one who has cultivated a selective vision, and knows what to overlook and what to scrutinize.

It is very unsafe to generalize about a people, or to tell of "typical" British or Americans. There are so many types; and so much depends upon one's recent impressions, irrespective of the larger fields one has perhaps forgotten or never traversed. I heard someone described the other day as having a "typical American face." Questioned as to what that meant I learned that it was "a roundish square face, with a straight mouth, regular teeth, and big shell spectacles." What American would recognize that as "typical"? And yet French caricaturists saw something like it when they drew the figures of the A. E. F. Not all English clergy are *stupor mundi*—at least in the sense of the old proverb. And one is still lamentably conscious that there is a post-war falling away from the ancient standard of courtesy and civility, in England, as in other countries, our own included. But things are bettering, in that, as in all other fields, I believe; so one can honestly be optimistic. Next time, let me "condescend to particulars".

DAILY BIBLE STUDIES

[This series of papers, edited by the Rev. Frederick D. Tyner, is also published in monthly sections as "The Second Mile League Bible Studies and Messenger", in which form they may be obtained from the editor at 2726 Colfax avenue S., Minneapolis, Minn.]

October 24—To Whom Are We Responsible?

Read Colossians 1:1-19. Text for the day: "And He is the head of the body, the Church."

Facts to be noted:

1. This letter is addressed to the saints and faithful brethren at Colosse.
2. Their faith and steadfastness have been a source of great joy to St. Paul.
3. He reminds them that they are members of the body of Christ, that is, His Church.

Application

"Of the religions now existing, Buddhism is said to number four hundred million, and Mohammedanism over one hundred and twenty million votaries; yet if we were to strike the person of Sakya Muni, the founder of Buddhism, and that of Mahomet, the founder of Mohammedanism, out of these respective systems, their religions, as systems of religion, would remain intact. The same is true of Brahmanism, Confucianism, Zoroastrianism, and every other religion of the past or present. It is true even of Judaism, for the person of Moses might be removed out of it, but the system would remain intact. All these religions have had founders, but not one of them erected their systems on their own persons. But Christianity is so completely based upon the person of its Founder, that if we remove every reference to Jesus Christ out of the New Testament, the brief remainder becomes a mass of shapeless ruins." (Row.) Christianity is a life, a life "hid with Christ in God." And it is to Christ that the Christian owes all that he is, and it is to Christ that he must be responsible for the life he lives.

October 25—Opposition Strengthens

Read Acts 8:1-4. Text for the day: "And at that time there was a great persecution of the Church at Jerusalem."

Facts to be noted:

1. The death of Stephen was the signal of a wide-spread persecution of the early Christians.
2. Saul, the Pharisee, afterwards Paul the Christian, took his full part in trying to stamp out Christianity.
3. The persecution resulted in greater zeal for the cause of Christ.

Application

Some years ago I had a conversation with a member of the Mormon Church. He was absolutely convinced of the truth as taught by the Mormons, and never lost an opportunity of trying to make converts to his way of thinking. I asked him about the difficulties and criticisms through which his people had gone, and with a smile he said: "Why we welcome persecution of every kind. It is an evidence that we are a real factor in the life of the community, and it only spurs us on to greater efforts." The days of the Church's greatest zeal were the days of persecution. The early Christians absolutely refused to compromise on any question of faith or practice, with the result that they suffered the most cruel kind of persecution, but the Church grew and prospered. Today, there is a tendency to avoid offending any one or any one's ideas, and the result is that the Church is looked down upon by many as weak and spineless. "We need his support," said a minister of a church, with reference to a member of his congregation who should have been disciplined for his way of living. "What is the use of offending him? We cannot get along without the sinews of war."

October 26—Two or Three

Read Acts 12:1-12. Text for the day: "Peter was therefore kept in prison, but prayer was made without ceasing of the Church unto God for him."

Facts to be noted:

1. In the persecution of the Christians, at this time, St. James and others are put to death, St. Peter is put in prison.
2. The Christians assemble to pray for Peter's safety.
3. The miraculous release from prison.

Application

In the *Acts of the Apostles* we read, "And they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in the prayers." The early Christians gathered together regularly for public worship, and remembering our Lord's own statement that, "Where two or three are gathered together in My Name, I am in the midst of them," they came together to ask for help on such occasions as our lesson for today deals with. Nor did they forget to come together frequently for the purpose of giving God thanks for His protection and care. At their public worship, there was undoubtedly instruction given by one of the leaders, but the

main purpose of the gathering was prayer and thanksgiving. Today we need instruction, we need sermons that spur us all on to greater and greater efforts, we need bright hearty services, but above everything else, we need to learn the value of coming together as a Church to worship God, and to bring to Him our problems, both public and personal, and to ask His divine aid, and guidance, and protection.

October 27—It Cannot Be Overthrown

Read St. Matthew 16:13-20. Text for the day: "And the gates of hell shall not prevail against it."

1. Our Lord and His apostles were holding a retreat in a quiet place near Caesarea-Philippi.
2. It was here that St. Peter made the great confession: "Thou art the Christ, the Son of the living God."
3. And it is here that our Lord told His followers that His Church could never be destroyed.

Application

One picks up a daily paper here, and a magazine there, and reads of the "Weaknesses of the Church," or "How the Church Has Failed," or it may be, "Is the Christian Church Doomed?" And some even go so far as to write "The Days of the Church Are Numbered." It reminds one of the modern prophets who have the day and the hour fixed for the end of the world. This kind of thing has been going on ever since our Lord founded His Church, and it will doubtless go on until the end of time. The Church can not fail, she can not be overthrown. The Church is a divine institution and her Divine Master has promised that the gates of hell itself shall not be able to prevail against her. The Church will always have traitors within and enemies without; there will be always pessimists who see immediate destruction and overthrow, but, thank God, in spite of every traitor and enemy, the Church of God will go on to fulfill her God-given work. But the Church of God is strong or weak in so far as each one of us does his part. God uses human instrumentalities to accomplish His purposes.

October 28—Trustees

Read Jude. Text for the day: "It was needful for me to write unto you, and exhort you that you should earnestly contend for the faith once delivered to the saints".

Facts to be noted:

1. This epistle was written some time before A. D. 81.
2. Even at that date false teachers had found their way into the Church.
3. Jude's exhortation to the faithful: 3 and 20-23.

Application

Jude's exhortation is needed today. "Contend earnestly for the faith once delivered to the saints." Delivered by whom? Jesus Christ. There are those who tell us that baptism belongs to a bygone age. Who gave us baptism? Jesus Christ. Who alone can be the authority, then, for recalling Christ's own order? And some say, "Why do you have the Holy Communion? Of what use is it?" The question is not that, but this. "Who gave the Church the Holy Communion? Who alone can tell us that it is no longer necessary?" And so with the rest of our Lord's teaching and commands. To be a citizen in good standing of this, or any other country, one must follow the constitution as given to us, and interpreted by the state, not something of our own invention. It is the same with Christianity. The Christian is called upon to follow the plain teaching of Christ, not theories conceived in the mind of some one who is seeking something new and different. By all means, let us get "back to Christ", as one so often hears the cry. That is exactly what we must do, and "Contend earnestly for the faith once delivered to the saints." We are trustees commissioned to hand on that which we have received unimpaired.

October 29—Always

Read St. Matthew 28:16-20. Text for the day: "And lo, I am with you always, even unto the end of the world."

Facts to be noted:

1. Our Lord meets with the eleven apostles after His resurrection.
2. He gives them a world-wide commission.
3. And assures them of His continued Presence.

Application

There is a story told of a Highland chief who fell mortally wounded in battle. Seeing their chief fall, his clan wavered, and gave the enemy an advantage. When the old chieftain saw the effect of his own disaster, he raised himself up on his elbow, and while the blood gushed from his wounds, he cried out, "I am not dead, my children, I am looking at you to see you do your duty." These words revived the shrinking courage of his men. There was a charm in the fact that they still fought under the eye of their chief. It roused them to put forth their best efforts, and they did all that human strength could do, to turn and stem the dreadful tide of battle.

And is there not a charm to you, O believer, in the fact that you contend in the battle of life under the eye of your Saviour? Wherever you are, however you are oppressed by foes, however exhausted by the stern strife with evil, the eye of Christ is fixed most lovingly upon you. "Lo, I am with you always, even unto the end of the world."

Prayer for the Week

O God, our refuge and strength, who art the author of all godliness; be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things that we ask faithfully, we may obtain effectually; through Jesus Christ our Lord. Amen.

A RED LETTER DAY

OCTOBER 16th was a red letter day in the history of the Woman's Auxiliary, its 50th anniversary. No one can tell what these fifty years have meant in the life of the Church, nor what the Auxiliary has meant in the lives of many Churchwomen. Fifty years of loyal devoted service to the Master, and each year a joy to those who have rendered that service! When the Triennial of the Woman's Auxiliary met in Detroit, two years ago, it was decided to celebrate this jubilee year by an educational campaign, that more people might know of the work of the Auxiliary. The plan was to culminate in a celebration of the Holy Communion, throughout the whole country and mission field, on Sunday, October 16th, at which time women should return thanks to Almighty God for the privilege and joy of serving Him, through the Woman's Auxiliary, and ask that He would continue to use them as He saw fit. Beside this, they were to make a jubilee offering of \$50,000 which should be given to the Presiding Bishop and Council as a trust fund to be known as the Emery Fund in grateful appreciation of what those three sisters have meant to the Auxiliary. The income from this fund is to be used for missionaries at home on furlough, for board, medical or dental care, study or recreation. Already the goal of \$50,000 has been exceeded, and there are still several places not yet heard from. The financial report by provinces is as follows: —

| | |
|------------------------------|-------------|
| Province I. | \$13,314.49 |
| Province II. | 9,129.37 |
| Province III. | 13,475.94 |
| Province IV. | 6,490.53 |
| Province V. | 5,121.67 |
| Province VI. | 1,735.00 |
| Province VII. | 4,808.00 |
| Province VIII. | 7,277.19 |
| | \$61,352.19 |
| Five foreign districts | 267.86 |
| | \$61,620.05 |

Better even than this is the stimulation of interest in the work of the Auxiliary. Many dioceses report that the celebration of this fiftieth anniversary has aroused more enthusiasm than anything the Auxiliary has undertaken for years. May it be only an omen of the greater work which the women of the Church will accomplish in years to come!

WE MUST AIM to shape and order society after God's pattern even though we know that we are not going to do a perfect work in time. Yet we must not be discouraged when we are thwarted and disappointed, for all the while we are gathering within ourselves a value-deposit which is so imperishable that it laughs at death. When we pass over to the other side into the perfect City of God we shall make that perfect City still more perfect because we have been loyal in this world to the vision we had of it, and without being fully conscious of it have become part of the vision's reality.—*Bishop Brent*.

THIS JESUS CHRIST, in whom we are created, of whom we are members, this Lord of our spirits, this Light of our understandings; this is He in whom alone we can find the true God. This is He whom men have been seeking in heaven and earth, and in the waters under the earth. This is He in whom alone they can find that eternal life for which they are thirsting, and which they are trying to find in the visible earth, or in some fantastic heaven, or in some depths which none have been able to sound.—*F. D.*

The Next Step in The Nation-wide Movement

By the Rev. John S. Bunting

THE next step in the Nation-wide Movement must move across the threshold of the home and enter the life of the family. Possibly no one is just now ready with a method and a plan, but in all cases of sickness, diagnosis is the step of first importance in seeking a cure. To many discerning minds this step is now needed for the further progress of the Nation-wide Movement.

That the campaign has done wonders for the Church does not need reinforcement. Its evidences are on every hand. More candidates for the ministry, one seminary reporting an entrance class of 63 this year. A united Church which acts and speaks, unitedly and promptly, for the first time. Parishes on every hand which have multiplied their interest, membership, and revenue, wherever they have faithfully coöperated. The financial blessing which has come to the general Church is well illustrated by the fact that, in the first year of the campaign, 1,175 parishes faithfully coöperating with the movement increased their own revenue \$1,288,000.

Still there are two dangers confronting us to-day which must be discerned and honestly valued, by every one who would intensify his enthusiasm, and recharge with new power his lessened interest.

A Tendency to Over-Confidence—A feeling that we now know all that we need to know in the way of correct method and plan for the conduct of the movement in diocese and parish. We must not forget that all of our plans are the fruit of progress and onward sweep. Twelve months from now, we may be as far ahead of the emphasis and valuation which we are now giving to certain things, as we are today from the stress and emphasis of yesterday. God is leading us into larger light and up to higher ground, as we faithfully use the light and elevation already received.

Then a Tendency to Discouragement and Impatience. In some dioceses and parishes we find a certain weariness and impatience of methods, plans, meetings, and organization. Not always timely and justified, it is true, but it is present. Here and there, in certain parishes faithful to the movement, we find things creaking and straining, in some instances even to the breaking point. Places where rector and people have led and inspired many others, now feel that they must occupy higher ground, and seize deeper truths than they now hold, and unless that is done, they do not feel that they can retain the gains that they have made.

The movement today seems somewhat like the position of the Union Army, on the second day of the battle of Gettysburg; the enemy has been hard hit, heroism has been shown, good ground has been gained, but above us there are heights frowning with difficulties, and which call for finer formation and greater courage still, in order greatly and finally to win. This spirit and power is lacking to the movement because as yet it has not won over and developed energies latent in the Christian home, in the soil, and atmosphere, and life, of the Christian family.

The Nation-wide Campaign has passed through two stages, and now has reached the third. The first was a Financial Appeal. Those who inaugurated the movement did not mean for this to be so understood, but the confusion and peril of the moment made it inevitable. A large amount of money was immediately needed and had to be gotten. In the hurry to get it some more important things had to appear to be subordinated, but really it was not so intended. Yet the movement as a whole was penalized by this misapprehension, due to hurry and confusion of the emergency.

The second was the period of Education and Spiritual Appeal made to every diocese, parish, rector, and congregation. An appeal which sought to organize itself in order to be executed, and which sought to reinspire the spiritual consciousness of the Church with a fresh sense of its eternal responsibility, and to awaken us all to the need of passing

on to others our great heritage.

We stand at that point now. We have in our possession, and are using with blessing and effectiveness, the literature which the national office has sent out to us, giving instruction for parish group conferences, and for the formation of groups and leaders to carry such a programme out.

We are standing just at that point now, and those of the clergy and laity who have faithfully tried to do these things, and who have been blessed a thousand-fold in the doing of them, are the very ones who see clearly that a deeper thrust and farther advance must yet be made. Using all that we have, and going just as we are, we are not going to be able to get very much further than the positions which we now hold. Greater speed and larger effectiveness than they now experience, demand an awakening to the fact that the movement is about to pass into its third stage, the stage of the home life. Something is lacking and at least there are a few who feel that they know what it is. The thing that is needed is really amazingly clear—for in all that we have done so far the family as a family has not been used and developed.

If Christianity began in a home, the home in Nazareth, if religion itself began in another home, the home of Abraham, and if we seek some reorganization of the entire fabric of our method of Christian enterprise for its improvement, how can we hope to do it, unless we go into the home and stir its soil and vitalize its air, and plant there the seed which so far has only been planted in parish or congregational soil?

Then, what a vast patriotic inspiration is given to this movement when we look at it in that light. Everyone sees that something deeply is the matter with the average home and family, and that the republic's welfare has been jeopardized by the loss of vital elements from the life of the American home. Perhaps God Himself is looking to such a movement to awaken the sense of religion in our families, to raise up the family altar, to open the Holy Word, and to give thanks and greeting to the mystic Presence at every table. But how? is the question. How can it be done? And frankly, it seems to many impossible. However, let us remember the tremendous need of such a step on the part of the Church and of this movement. Family worship even of the simplest kind has everywhere almost ceased to be. Here and there an exception shines brightly in the darkness. A rector in one of our large city parishes recently declared in a public address that he did not know of but two families in his congregation that held any sort of family prayer. Of course, we know the difficulties, the rush and clamor of the day, the haste and early departure of the father for business, the confusion in getting children off to school, and all the rest of it which makes the home of to-day another thing from what it was twenty-five years ago. All of us know this, it needs no stressing.

But how can it be done in the face of those great difficulties? We believe it can be done because it must be done. This very movement itself grows out of a lack of faith, and prayer, and a knowledge of God's Word, in the life of the people of God. It is a movement which appeals for service and money, for faith and support, which presupposes these assets, and if these assets are not present in the lives of the people, then the great Church itself must help the rector who would like to help the families of the Church to make this restoration.

In referring to it let us never speak of it as "putting religion into the home." It sounds too much like putting God into the home. You cannot put God into the home, you cannot put the Lord Christ into the family. He is already there, and nothing can ever take Him out; ignored and passed by, perhaps, by many a father and mother, and all communication with Him in the family possibly being thought utterly impracticable. But He is

there—eternally there. And that wonderful fact, that God is in the family, is your hope, and it makes possible this thing of which we are speaking.

Think of what we are trying to do just now, an impossible, if not an absurd thing. A congregation stands before a certain rector, or a parish group meeting is present on a certain week day night. This man faithfully holds before them the ideals of this movement, seeks to engage their interest in this magnificent adventure for Christ, but they return to their homes, where the soil is hard, and refuse to receive this seed, and where the atmosphere acts as a wet blanket to this appeal of grace. That congregation did not begin there in the pews, it began back in the home, and therefore these ideals and principles of the Nation-wide Movement, which this faithful rector is striving to exalt, must themselves be taken back and planted in the soil of the life of the family, where the family itself begins. All that we are doing touches the life of the people at some other point than at its beginning.

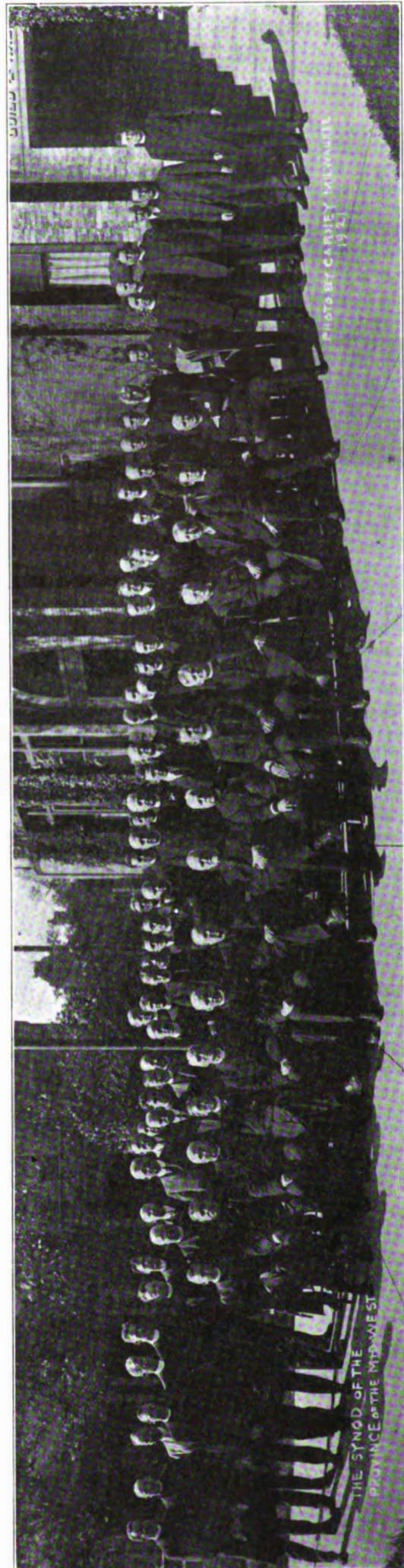
Remember, Mr. Hoover mobilized the American home for the enterprise of the War; perhaps the most masterly work done by any one man in all the many activities connected with it. Mr. Hoover succeeded in doing the wonderful thing of getting every American home interested, he got every table to talking about it, every hearthside loving, and every child prattling about it. Had that been impossible, you would never have gotten that wonderful thing called—The American Morale.

This can be done in the case of the Nation-wide Campaign. It is unthinkable that it should not be done. We do not believe that any one has actually accomplished it so far, but here and there are a few who are endeavoring to do it, and who may be heard from later. These men are gathering around them in their parish houses, parents, and any others who may wish to come on some week-day night. They are teaching them in a more incisive way than can be done in the church the elements of personal religion. But while they are first of all emphasizing this matter of personal religion, their plan comprehends far more than that. It is deeper and more delicate. It aims to pass over into the family life and reinterest and reunite the threads of faith and love with the main principles of the Nation-wide cause. As they see it, they believe that the average parent today wants this thing, and some of them yearn for the effort to be made. Their trouble is that they simply do not know how. Time is given for questions to be asked, either spoken or written. Time for earnest prayer, and heart searching silent prayer. Time for simple exposition of some Bible reading focused upon a central theme. They take up in successive appeals some of the great emphatic truths of the movement, the sense of mission, of responsibility, of stewardship, of intercessory prayer, etc., all of which throb in the heart of this movement. All this is printed in an outline, distributed to the people, and they are asked to use it as a sort of framework around which their religious life may assemble itself for the week.

Every rector, of course, must work out this plan with all of its details from his own standpoint, and qualified by his own limitations and difficulties. Help can be given, but it is a task which rests sternly upon the rector himself. We believe that the national office will be able to help, but only to help. It must remain the rector's challenge and labor.

We believe that this is the next step in the Nation-wide Campaign and that, when it is taken, we will enter into another world of enthusiasm and divine inspiration for greater conquests beyond.

It is God that causeth grief: He measureth out sorrow to us, as well as the misery that causeth it. He drowneth the Soul in anguish, who thought it had been impossible for him to have been driven from rejoicing and delighting in himself. And our state requireth it: we have as much need of the pain, of the smart, of the grief, as of the affliction that occasioneth it; if need be, ye if need be, only if need be, ye suffer heaviness through many temptations, for He doth not afflict willingly, nor grieve the children of men from His heart; it is His strange work, not His natural delight.—Isaac Penington.



GROUP TAKEN AT THE MID-WEST PROVINCIAL SYNOD AT MILWAUKEE

Those seated are, from left to right: Bishops Harris, Williams, Anderson, Griswold, Weller, McCormick, Webb, Francis, Leonard, Faucett, Sherwood, Vincent, White, Archdeacon John Chanter White, Archdeacon Dodshon.

THE SYNOD OF THE MID-WEST PROVINCE OF THE MID-WEST

Conditions in Germany—II

By The Ven. Wm. E. Nies

Munich, September 17, 1921.

IN my last letter on Conditions in Germany I tried to make clear the industrial and financial situation of this highly congested country, exhausted by the War, and carrying a top-heavy debt of over twice the wealth of the entire country. Under such conditions we must expect extremes, unsettlement, and burdens, and we find them.

First we will take the housing situation. Of course it is bad in cities in almost all countries owing to the war and the greatly increased cost of building, but it is nowhere so bad as in the congested German cities. The chances to make money out of the ever changing and shifting values has crowded business into the dwelling spaces to an extraordinary degree. The banks alone have multiplied many times, and old established banks, formerly occupying a single location, now have five or six in the same city. Business must be done in order to live and pay taxes, so business must be given the preference. Fully one-half of the old hotels and boarding houses of pre-war times have been turned into offices and banks. As to unfurnished apartments, they are so inadequate to the demand that about two years ago a special bureau to control their assignment was erected in all cities. In Munich it is usual for families of such classes as are especially favored for consideration to have to wait about two years before an apartment can be assigned. Newly married couples have been faced for nearly the last two years with signs hung up in the offices of the bureau: "Applications of newly married couples cannot be considered". In almost all the larger cities the housing bureaus have civil billeting branches, which have succeeded in more or less congesting the cheaper quarters of the towns, and obliging all families, except in quarters where the rents are very high, to fill their apartments up to a prescribed limit with strangers.

The natural outlet for a congested condition is, of course, more buildings, but this is practically impossible. Apart from the excessive cost of building everywhere, making adequate returns on investment very questionable, there is here the special legislation limiting rent charges. So, in spite of the congestion, there is no new building for investment purposes. Those who buy houses already built do it mainly to hold them for speculative purposes. This is mostly done by people with high rate foreign money. A few thousand dollars would pay for a property that cost originally twelve to fifteen times as much. For an example, if the Church in Munich had \$5,000 American money, it would have enough to pay for a house and lot in a good downtown location suitable for its work in the future. It had a reserve fund of over this amount before the war, but being in German money it is worth less than \$150 now. As for raising the money in America, we have found it easy to raise large amounts for necessary relief work, but hard to raise it for property. The time will come when prejudices will have passed away, but the opportunity also. Munich, on account of its arts, music, education specialties, etc., will always be an advantageous center for Americans.

The first thing that strikes American tourists when they come to Germany is the apparent abundance on every hand. The best hotels and restaurants have as varied and bountiful a menu and service as in peace times, and are filled to their capacity with monied guests. The majority of the people met in the good neighborhoods where the hotels are located look well fed and well dressed. The main business streets of Munich are a parade of German fashions and the shops have a lavish display of costly articles and stuffs. In the evenings the opera house and the theaters are crowded. One is impressed with the fact that banks in the business sections seem almost as numerous as saloons were once in New York.

Another striking thing to strangers is the large number of what are called antique shops. The most costly paintings, works of industrial art, old furniture, silver, jewelry, etc., are displayed for sale, always at adequate prices, and everything seems to suggest an abundant ability to buy. There is little seen of any want or poverty. What is true of Munich is, in the main, true of other leading German cities.

Now these impressions are true enough, as far as they go, but they are only on the surface, and people merely passing through the country or remaining only a short time, have no occasion, or no opportunity, unless they seek it, of seeing below the surface. There is a certain amount of money, and a certain amount of food and material. But the people with the money, the strangers among them, get what there is, and the rest get what they can or largely go without. It is with the classes ~~under~~ the surface, the submerged majority, that the problem of existence lies. The multiplication of the antique shops alone, with their costly wares, is a hint of present conditions among the classes that once owned these things.

It is not necessary to assume (and such an assumption would not be true or just) that the Germans who have money to spend, and who often spend it lavishly on dress and pleasures, do not also spend a proportion on their charities. The large majority of the richer class are very liberal to their charities, as I know through being a member of the city relief committee, but the problem of relief is too big to be handled by any class in the country itself; hence the appeal to the outside world.

As for the fact itself of the distress and the extent of it, the work and reports of the thousands of American relief workers who have been feeding the children back to normality and health by the hundreds of thousands, might easily be supposed to settle the question. Their work is still going on because the necessity continues. And yet the Hoover relief work, large as it is, touches only one or two branches of an enormously larger problem. There is the vast number of children who, through the long period of under-nourishment before relief came, have become tubercular or rachitic or otherwise too much weakened to go to the children-feeding stations set up by the Relief Commissions. The American Church Relief Committee in Munich, by taking up part of this class, those threatened with consumption, have been able to help a little by paying for some hundreds of such children to be sent into the country where, through fresh air and sufficient milk, the most of them were saved from certain disease and an untimely death. Then there are the children of tender age, the nurselings, and the problem of suitable food with milk at 3 1/3 marks a quart, and the mothers.

Some time ago there came into our library in Munich a well known woman reporter primed with information, from a one day's investigation, about the fairly prosperous conditions in the city. I gave her a note to the Sister Superior of an order working among the younger children of the poor, and suggested that she be taken by one of the Sisters as a guide to see some of the work the order is doing. The reporter thanked me, on her return, for saving her from writing a harmful article based on first impressions.

Of course since the work of the Hoover Commission, the situation among an enormous number of children has been very much improved; but as I have pointed out, from the very size of the problem, there are whole classes of cases which the work of the Commission cannot cover.

But the situation of the great mass of the German people, the middle classes, is the real problem of Germany. We are naturally most interested in the needs of the children and do not hear so much of this vastly greater problem. It would take too much space to go into any detail as to the reasons why the middle classes have a particularly

difficult struggle for existence. A hint may be found in the number of teachers and others of the professional classes in America who have gone into business. The rich everywhere can live because they can pay; the workingman in Germany can live because without his labor the country would starve, and everything come to a standstill, the really poor or helpless are assisted to same degree by the charities; but the professional man on a fixed salary, or a fixed fee, or the underpaid lower official, is the helpless victim of the prices, or, what is the same thing, the devaluation of the currency.

What is true of one city like Munich is true of all the cities of Germany, so I will take one of the periodic food distributions of the American Church Relief Committee of Munich of which I am chairman, and show the class of people who gratefully accept packages of food under the guarantee that there is no list published with their names.

We have concentrated our work in this line upon families of those pursuing mental callings, and where there are two or more children to provide for. Out of a list of 300 names furnished us by a Standard Central bureau, something like our American Charity Organization Society, and each name furnished them by the appointed relief committee of the benevolent or protective society of the special class or profession from which the names were drawn (therefore a genuine and reliable list), we had from the "City Officials' Benevolent Union," seven clerks, one head bookkeeper, one district inspector, one paymaster, one fire inspector, two head clerks of courts, one engineer, one engineer's assistant, and one cash messenger. The "Professional Journalists' Aid Society" named six journalists. The "Railroad Officials' Protective Union" recommended one assistant manager, three train dispatchers, and four secretaries. The Relief Committee of the Munich artists named six distressed painters and one sculptor. From the actors' union we got nine cases, and from the Authors and Writers three. The court officials' organization sent us twelve cases. The postoffice officials' benevolent union named nine postmasters, two mail dispatchers, and three women officials, widows with children. From the physicians' organization we had two practising physicians named, and the lawyers' relief association named five cases. The district teachers' union sent us seven school principals, one inspector, and eight teachers. In addition, a well known responsible person recommended us two teachers, two artists, an architect, an editor, three writers, and a prominent organist.

The above is from only one list.

For a time, beginning some months back, matters had improved for several of the classes and callings mentioned in this list, but with the new fall of the mark, matters are again bad and seem to be getting worse.

In my next letter I will try to write of moral and spiritual conditions.

WALKING BY FAITH

BY THE REV. WARREN R. YEAKEL

ONE must do this who would minister in rural stations though it seems sanctimonious and, perhaps, puritanical. However, one who "walks by faith" is not apt to be dyspeptic. Men hate pious phrases. Yet St. Francis of Assisi did this. It may be done in the twentieth century.

Then, while one walks, one must "pray without ceasing" that God will help him along the wonderful way. Possibly this means being in an atmosphere of prayer as one goes gladly on and on.

The Nation-wide Campaign and the practical common sense of the Bishop Coadjutor and the diocesan council of the Diocese of Central New York have lifted much of the burden of finance from the rural missionaries so that they who minister sincerely know what the minimum stipend will be and it is their business to live within this and to pay their debts. Other money that the missionary might have is "to carry on" and to buy Prayer Books and proper Bible (big print for old eyes) and other books and calendars, and lectionaries, and tracts, and cards, and, maybe, candy or gum for the little folks. One ought to be a sort

of weekly or monthly Santa Claus to the country-side in more ways than Santa Claus ever was.

The next step might be some sort of an order, akin to the O. H. C. under rule; non-smokers, whose members will minister solely to the rural parts and learn to love the simple folk who have less of "the pomps and vanities of this wicked world."

Therefore, in Central New York and such northern dioceses, there should be no vacation in the summer. This is the season when one may and can "walk by faith" and, ecclesiastically, "make hay while the sun shines." It may shock some, yet because of the climate, Lent might be a wiser time for the country missionary to go to some "retreat" than at any other season. Even the most faithful communicants are kept from coming to a cold House of Prayer which cannot be made cozy.

This brings us to the suggestion that "Episcopal supervision" ought to include a responsible agent who would never allow any sort of a shack to be bought or built which cannot be made comfortable in cold weather. Now and again a valuable priest is sacrificed because he must hold service in unsuitable structures. The throat of a thrush would come to be that of a crow under such conditions. There ought to be a canon for the building of "sermons in stone" and not of wood because it is cheap and convenient, though the dear old ladies and others may "love every splinter!" Since the cry is for more clergy we should take care of what we have, lest the undertaker claim them.

However, "Rome was not built in a day," and, perhaps, there are more "cheap" Churchmen than any other variety, and so the rural missionary must actually "walk by faith"; and wonders often come to pass notwithstanding more or less crude conditions.

Imagine, if you can, a Baptist minister and his wife being interested in a girl about to be confirmed, and buying and adjusting the veil.

Think of a Presbyterian minister confessing publicly: "I have been in towns where the Episcopal Church has been and they have had no time for me or I for them, but here it is different."

Consider the fact of a Congregational minister (whose service is in Welsh) offering his meeting house to Bishop Fiske for a preaching service for the community.

Imagine men (not women) asking: "Why is it that I feel the presence of God in the Episcopal Church here more than in any other?"

The secret, if it be a secret, is solely that one must literally "walk by faith" and "pray without ceasing." It is the only way to do in the rural parts. One may get foot-sore and "retire from the world" on Monday. One may get but a sandwich between train and bus. Yet one must walk. At times one may see some one he knows in a farmhouse who will ask:

"Where are you going?"

"To Bridgewater."

Then one may hear another voice, strong and stern, say:

"Let him walk."

The farmer has it very hard in these parts. He has no use for the kid-glove sort of minister. He respects the man who goes on his way without asking aid.

Finally some kindly man will invite you to ride when you have walked miles and your prayer may have grown faint, and yet one is never allowed to walk all the way.

Thus each Sunday may come to be more and more extraordinary, though the rain fall in torrents, to test one's faith, and the very soul that God sent to carry you onward may go on his way rejoicing as the relationship may have come to be reciprocal.

THIS CONTINUAL SENSE of the presence of the Almighty God, as it is truly moral, as it tells directly and necessarily upon the formation of habit and character, so it is moral also as it arises from distinct, voluntary, and habitual effort, for the visible things of this world surround us so closely, and seize upon our senses and thoughts with such a forcible and constant power, that it needs continual effort and recollection of mind to keep the Invisible God and His Invisible Presence, and all the other thoughts that belong to that Presence, uniformly and steadily before our minds. —*Bishop Moberly.*

The Army's Social Service Programme

By Colonel Arthur P. S. Hyde

Department Education and Recreation Officer, Panama Canal Department

IV. MORAL TRAINING, RELIGIOUS GUIDANCE, AND CHARACTER BUILDING

IN taking up the third phase of the Army's Social Service Programme, it seems appropriate to quote in full a circular issued by the War Department on February 17, 1921, defining the duties and status of chaplains:

1. Existing law thus defines the duties of the chaplains:

a. Duties as clergymen. "All regimental chaplains shall, when it may be practicable, hold appropriate religious services for the benefit of the commands to which they may be assigned to duty at least once each Sunday, and shall perform appropriate religious burial services at the burial of officers and soldiers who may die in such commands."

b. Duties as school teachers. "The duty of chaplains of regiments of colored troops shall include the instruction of the enlisted men in the common English branches of education."

2. The duties of chaplains as prescribed by existing law are closely analogous to those performed by clergymen in civilian life. The only exception is in the case of chaplains of regiments of colored troops, whose duties include the instruction of enlisted men in the common English branches of education.

3. Army Regulations and general orders affecting chaplains are based upon this conception of the chaplains' work, modified only by the peculiar conditions attaching to military life, and especially by the necessity that each chaplain shall, so far as practicable, serve the moral and religious needs of the entire personnel of the command to which he is assigned, either through his own personal services, or through the cooperative efforts of others.

4. The ordinary duties of a chaplain may include the preparation of sermons and addresses; hospital and guard-house visitation; work with recruits; assisting and encouraging correspondence of enlisted men with their families; pastoral calls on members of the garrison and their families; acting as custodian of the chaplain's fund; attending funerals, weddings, and baptisms; the organization and direction of prayer meetings, Bible classes, confession, masses, and such other activities as ordinarily attach to formal or informal Sunday and week-day religious services, and to such special occasions as are or may be observed in the army; and in general, acting, so far as practicable as friend, counselor, and guide to all members of the command in the promotion of morality, religion, and good order. In the carrying out of this programme he is to enlist, so far as may be necessary, the active aid and cooperation of such military and civilian assistants, both lay and clerical, as the needs of the command may require or the commanding officer may direct. In the performance of these duties he is accountable solely to the commanding officer who will require their full and adequate discharge in compliance with paragraph 45½, Army Regulations.

5. In addition to these purely professional duties, chaplains will, at the discretion of the commanding officer, make vital contact with the whole programme of education, recreation, and moral training in all its phases, and will give full and sympathetic cooperation to education and recreation officers and others, in accordance with the requirements of section IV, General Orders, No. 109, War Department, 1919, and subparagraph *d*, paragraph 44, Army Regulations. Commanding Officers will, however, refrain from assigning chaplains to duties and responsibilities as instructors or otherwise except in the event of unusual emergency."

It will be seen from the above that the chaplain's status is definitely fixed and recognized by the War Department as that of a pastor, the post or the section of the camp in

which he is serving being recognized as his parish. It is only in the case of extreme emergency that the chaplain may now be assigned to military duties that conflict with his moral and spiritual duties. The recognition of these conditions by the War Department has been a most important factor in the effectiveness of the chaplains' work.

Morality and religion naturally go hand in hand. Outside of the army or navy there is no necessity for drawing any line of distinction. Within the military service however, we are confronted with conditions of an unusual character. Under the terms of the Constitution, and the interpretation placed thereon, it is not permissible to require men to attend religious services; consequently, it is only those who are moved by personal desire who can be reached by the chaplain at his regular services. Yet, there are military reasons why it is necessary to promote morality within the army, for the morale of a fighting force is very greatly dependent upon the morals of its individual men.

In this connection it may be well to state that the War Department defines "morale" as an attitude of mind, and "morals" as the expression of conduct. A fighting force can be effective only when its standard of morale is high and this means a combination of spirit, contentment, and efficiency.

It is therefore necessary to give instruction in morality to all men of the army as a part of their military training. Various methods have been tried for the conduct of this work. The War Department, for example, has prescribed that all officers below field rank, and all enlisted men shall be given a series of three lectures on sex morality: one by a chaplain on its moral phases, one by a medical officer on its sanitary phases, and one by a line officer from the social point of view. The fact of receiving this instruction is required to be noted on the man's record. This however, does not cover the whole range of morality, although perhaps, the most pressing phase. There are other aspects of morality, including drinking, gambling, profanity, etc., in which instruction should be given.

In the Panama Canal Department the plan was tried nearly a year ago of presenting these various questions by experts from military and civilian life, who volunteered for the work, under the form of the open forum, with voluntary attendance. As might have been expected, the men that it was most desired to reach failed to attend so a modified plan has been put into effect with very admirable results. A period of at least a half hour duration once each month is assigned to moral training during the hours devoted to military instruction and counting as a part of that instruction. In addition to the three lectures above referred to, the chaplain thus has an opportunity to meet all men of the command. Small groups of not more than a company attend this instruction at one time. In this way the chaplain has an opportunity to talk with the men in a very personal and informal manner, giving them the chance to ask questions and to enter into discussion which is always helpful in enforcing truth.

It is very desirable to eliminate, or at least to reduce to a minimum, anything savoring of religious controversy at an army post. Religious services resolve themselves into two general types—sacramental and non-sacramental. The former must, of necessity, be denominational in character and in general appeal to few who are not of the same faith as the chaplain himself. Non-sacramental services, however, involving the cardinal elements of prayer, praise, and instruction, can be best provided when general or undenominational in character.

It is the experience, however, of very many chaplains regardless of their own ecclesiastical connection, that in the army a liturgical service seems best to fit the situation.

Soldiers are accustomed to doing everything by routine and when they have before them a service card or book, giving the complete order of service, they seem to enter into it in a more satisfactory manner than when it is not known just what is coming next or how long the service will last.

In carrying out the principle just enunciated, Roman Catholic and Episcopal chaplains habitually celebrate the Mass or the Holy Communion the morning of Sundays and holy days, while Protestant chaplains have a Sunday morning service along definitely Protestant lines. It is quite the custom for all chaplains to conduct on Sunday evenings a less formal service and one that meets in a general way the requirements of the majority of the members of the garrison. These evening services usually comprise the singing of a number of well known hymns, one or more prayers, a lesson from the Bible, and a practical talk designed to meet the every day needs of the soldier.

Some chaplains prefer to conduct this evening service in the Post Assembly Hall, whereas others prefer the Post Chapel when there is one. This of course involves a difference of opinion, but the religious aspect of the service can undoubtedly be more emphasized in a building devoted exclusively to religious worship, than in a hall the appointments of which are entirely suggestive of amusements and entertainments.

As a matter of fact, there are relatively few posts that are equipped with chapels. The absence of such buildings is a strong detriment to the influence of the chaplain. Provision is always made for all other needs of a garrison; a headquarters building, a hospital, a guardhouse, barracks, quarters, stables, etc., but unless there be a chapel, there is nothing suggestive of dependence upon the Almighty. In every town the spiritual side of man is visibly represented by the churches, and the same should be true in an army post.

In the Canal Zone, the army is rather fortunate in having some chapel buildings. Four of the posts here occupy former Panama Canal towns built during the construction days and no longer required for canal purposes. In each of these towns there are church buildings which were privately owned, and when the civilian population moved out, were purchased by the Government. One of these, at Corozal, is a Roman Catholic church, and services have been regularly held there under the jurisdiction of the priests of the Vincentian order who are in charge of the ministrations to the American population of the isthmus who are members of the Roman Catholic Church. The other three comprise St. Mark's Church, Culebra, St. Mary's Church, Empire, both of our own communion, and a Baptist Church at Gatun.

For years these buildings had been used for non-ecclesiastical purposes and were badly run down. During the past few months it has been possible to rehabilitate them, and to restore them to their former use. Structural repairs have been made, the buildings painted both inside and out, and each has been completely furnished with the necessary articles of church furniture, including an altar, a credence, a lectern, fold stools, a small reed organ, pews, etc. To adapt these church buildings to the varying requirements of an army post, a plan of interior arrangement has been adopted which has proven to be very satisfactory. A recess sanctuary has been provided by the partitioning off of two small vestry rooms at the rear end of the church.

The draping of flags in front of the recess thus formed provides an attractive means of decoration. By permitting the flags to hang down, the altar may be entirely concealed for a Protestant service or a lecture. The chapel furniture has all been manufactured from native mahogany which takes a high polish and the effect is most pleasing.

The War Department has allotted a small sum of money for the promotion of moral training during the past two years to each military department and corps area. It was deemed advisable, in the Canal Zone, to utilize this money in such a manner that there might be some permanent result, and in consequence these three church buildings have been adapted to use as post chapels.

At Fort Amador services are held in the lecture room of the school building. At Fort Sherman the recreation

room of an unused barrack is fitted up as a chapel, but at the other posts of the Isthmus it is necessary to utilize the amusement halls or service clubs for services, where the environment is not such as to promote the proper religious atmosphere. This has been apparent to the writer as he has gone about from post to post keeping in touch with the work being conducted by the chaplains, and aiding where it has been possible. It is felt, however, that a step in the right direction has been made in providing the three chapels above described.

It may be of interest to note that at the present time there are seven chaplains at work in the Canal Zone; six in the army, and one in the navy. Of these two are Roman Catholics, two are Southern Methodists, one a Presbyterian, one a Lutheran, and one of our own Communion. In addition to these the Department Morale Officer, although a line officer, is also in Holy Orders. Four more chaplains could be used to marked advantage, including one additional Roman Catholic, and three of other Christian bodies. With these the field will be adequately covered.

It will be seen from what has been stated that the welfare work which the War Department has undertaken, is essentially social service, and through the prominence that has been given to the chaplains and their activities, this work is being made definitely Christian in character. The offices of Department Morale Officer and Department Education and Recreation Officer, usually filled by a single incumbent, will be seen to resemble a combination of the duties of a social service director and an archdeacon.

THE END

"THE BODY OF CHRIST"

BY THOMAS F. OPIE

FROM the time of Christ, the Church has been called His Body. If Christians but realized that they are "the Body" of Christ, as St. Paul says, how different would Christendom be!

Now the body is the instrument through which we function. With the body we create, we perform, we achieve. It is the body that manifests activity, industry, and performance. In fact, we can scarcely imagine an active "spirit" or personality without some "form"—some embodiment.

The head, with brain, eyes, ears, nose, mouth, etc., has its function in the life of man. So the hands and feet. So the arms, and legs, and neck, and trunk. So have also the pulmonary, and the digestive, and vital organs. Each several part of the whole has its work to do. When they all work with easy adjustment and nice harmony, the man is wholesome, vigorous, useful.

It is so with the Church, the Body of Christ. When Christ was in the flesh and walked about in physical embodiment, He went about "doing good".

It is through the Church that Christ must function if He is still to "go about doing good". Indeed, how else may He perform His works of love? The Church must be the head, the brain, the eyes, the ears, through which Christ thinks, sees, and hears. The Church must think out this world's problem; the Church must see the suffering, and hear the cry of the world for Christ, and let Him act, and think, and behold, through this mighty channel. Else, is not even the Christ futile?

It is through the Church that Christ must love the world, and serve the world, and refashion the world, else the world must remain chaotic, lost, and muddled!

Now, the Church is the people—the Christian men, women, and children who have named Him their Master. It can be seen, then, that every Christian bears relation to every other Christian. It appears that our unhappy divisions, our petty quarrels and jealousies, must be rectified, and that we must all harmonize and conform to His will, His affections, and His mind, if we are faithfully to represent Him in the world.

It appears that our heads, our hearts, our hands must be the instruments through which His Body, the Church, is to function. Seeing these things to be so, what manner of men and women ought we to be!

All Saints' Church, New York City, and its Slave Gallery

By Dr. Appleton Morgan

IN its issue of July 9th, THE LIVING CHURCH printed a letter recording a visit paid by me on Easter morning, 1921, to the venerable but little known Church of All Saints' in lower New York City, which, although a resident and a Churchman for quite sixty years, I had not, up to that date, even heard of. Naturally the enthusiasm which that visit awakened (and my aforesaid letter expressed) led me to further investigation touching the origins of that most interesting church and parish. I give below the proceeds of such investigation. That they are very scanty indeed compared with the great volumes which other New York City churches are able to prepare of their illustrious record of service and achievement, I am at a loss to account for, except, possibly, upon the theory that All Saints' was a sort of patrician, not to say, a praetorian, parish—limited to the membership of a very few Churchmen who "felt themselves" (as the saying is); and because, as the dates assure us, its unique slave gallery could only have been in existence for the barely three years between the founding of the church, May 27th, 1824, and the abolition of slavery, July 4, 1827.

When All Saints' was founded there were already five other churches more or less connected with Trinity parish none of which had any occasion for slave galleries. When Governor Stuyvesant, in 1664, retired (on the English occupation) to his farm or "Bouerie," he built for himself a chapel for the Dutch Reformed service. And this chapel, with its considerable site, his great grandson, in 1793, presented to Trinity parish for the erection of a church for the English order of worship. Here, then, Trinity erected "Saint Mark's in the Bouerie" (as it is still called). Why not a slave gallery there? The history of this most interesting parish, the Church of All Saints', at the corner of Scammel and Henry Streets, in the seventh ward of the city of New York, involves at its beginning an episode in the history of the state of New York.

In April, 1817, Governor Daniel D. Tompkins of New York, doing for his state what Lincoln was to do later for the United States, recommended to the legislature a joint resolution declaring that slavery should end forever in the state of New York on the fourth day of July, 1827. And the legislature of that year so declared.

But the slavery that ceased to exist forever in the state of New York on Independence Day, 1827, was a very mild form indeed of the "Peculiar Institution." Here for more than a century negroes held in bondage had been merely household servants or farm hands, treated neither better nor worse than servants in general in those days. Since 1785 the purchase or sale of slaves had been prohibited by statute. In religious revivals a frequent form of renouncing the devil and all his works, the pomps and vanities of this wicked world, was the manumission of slaves. It can still be seen on record that in 1801, in the old Rutgers church, Dr. Alexander McLeod preached so powerful a sermon that one Robert Beatty rose and pledged himself to have the freedom of the three slaves he owned—Sally and Candace, aged twenty-three, and Dick, aged twenty-eight, registered in the County Court "as soon as may be". The ancient ordinances of the City of New York show constantly an effort to reconcile the institution of slavery with religious obligations. Such as the following abound:

"No Christian shall be kept in bondage, except such as shall be judged thereto by authority, or such as willingly have sold themselves as slaves"; one of the "Duke's Laws" of 1664. And this was amended in 1674: "this Law shall not be so understood as to set at liberty any negro or bondsgan who shall become a Christian after he has been bought by any person". All pastors of churches were encouraged to baptize as many slaves as possible, negro, Indian, or mulatto, "but such baptism shall not set them free".

In the already big city itself where, as municipal facilities increased, fire and bucket companies, water carriers, hucksters who brought milk, and butter, and eggs, and garden truck to one's door, there was constantly less and less for a pack of lazy negroes to do. They were under foot, and so it was natural that here in the city the institution quietly and gradually faded away; "abolishment" seems too strenuous a word.

But it is also natural that the precinct where it remained the longest would be that exact precinct where the most aristocratic and (for the day) opulent residents of New York City built their homes; the Murray Hill, and Fifth Avenue, and Riverside Drive of the day. But this environment, the Riverside Drive and Fifth Avenue, and Murray Hill of New York City, from, say, 1785 to 1827, was the precinct traversed by Harmon Street (now called East Broadway) Grand and Henry streets. Here, where

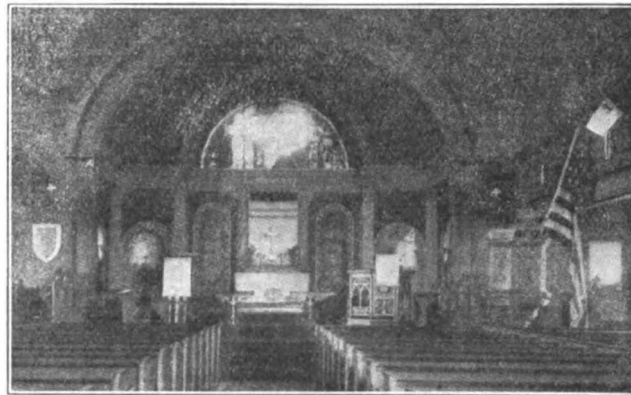
Grand street and Division street now meet, stood a considerable elevation called "Mount-Pitt" and sometimes "Jones' Hill", on whose summit youth and maiden could make tryst and promenade, and the fathers of them could see, as did Antonio,—

"Their argosies with portly sail,
Like signiors and rich burghers of the flood
Or, as it were, the pageants of the sea
Overpeer the petty traffickers
That curt'ay to them, do them reverence,
As they fly by them with their woven wings."

More than a century had passed since Captain Kidd, then in the odor of sanctity, flying no Jolly Roger and with no ill-gotten loot to bring ashore and bury, had dropped his anchor off shore!

According to a Tavern-keeper's card in *The Daily Advertiser* of November 11th, 1767, this Mount Pitt was levelled in that year. But the tradition in All Saints' Parish, nevertheless is that of the material from this hill All Saints' Church and Rectory were built; a tradition verified by the fact that nowhere else in the vicinity can be found other edifices built of the peculiar rock of which the basement of New York City is composed.

The precinct of the city of New York we have described still remains, and the streets traversing it still bear the names we have given above. A list of its residents then for whom All Saints' Church was built we forbear, but that list would read like Mr. Walter Barrett's lists of the great merchants of New York City in the early days. It no longer aspires to aristocracy and exclusiveness. To visit it now is as if a dirigible dropped one gently down upon some other planet. But absolutely, as of the past, in every member and feature perfect, stands All Saints' Church; and it ought to be placed under a bell-glass, before it be too late, that posterity shall always see what an interior and an exterior a church had in what were surely (if there ever were any in New York City), the golden days of Haroun al Raschid.



ALL SAINTS' CHURCH, NEW YORK
(Showing the Slaves' Gallery on the right.)

The Rev. Dr. Guthrie, now vicar of All Saints,' tells us that after the abolishment of slavery the neighborhood just a bit to the north (called Corlear's Hook) was turned over to longshoremen and roustabouts, and so became undesirable more or less for other residence, but that no undesirables ever found their way into the vicinage of All Saints' Church.

The quaint Articles of Incorporation found recorded in the slim "liber", which sufficed in those days of small things for record of all the religious incorporations of the city of New York, are as follows:

"To All to whom these Presents may come; We, whose names and seals are hereunto affixed, do certify, that in pursuance of a notice given for that purpose at the time of Divine service on the two Sundays now last past, the male persons of full age belonging to the Church, congregation, or society, in the City and County of New York, in which divine service is celebrated according to the Rites of the Protestant Episcopal Church in the State of New York, met at the house of the Rector, the Rev. William A. Clark, No. 404 Grand Street, in the said city, for the purpose of Incorporating themselves under the Act entitled 'An Act to provide for the Incorporation of Religious Societies' and the Act to amend the Same, At which Meeting, and by a majority of Voices, the undersigned, George Dominick, was called to the Chair and presided. And by a like majority of Voices, George Dominick and James P. Allaire were elected Church wardens, and John Rooke, George Irwin, William P. Rathbone, Joseph Palmer Silleck, Nicholas William Appléby and Saml. P. Brown were elected Vestrymen of the said Church, Congregation, or Society. And Monday in the Week called Easter week was in like manner fixed on when the said officers of Church wardens and vestrymen shall annually thereafter cease, and their successors in office be chosen. And the name or Title of The Rector, Wardens, and Vestrymen, of All Saints' Church in the City of New York was in like manner fixed and agreed on as that by which the said Church, Congregation, and Society shall be known in Law.

"In testimony whereof we the said George Dominick, together with the undersigned James Smith, and Andrew Grozard, have hereunto subscribed our names and affixed our seals this twenty seventh day of May in the year of our Lord one thousand, eight hundred and twenty-four."

All of which is properly witnessed.

The Bishop of New York, Bishop Hobart, consecrated All Saints' Church on June 5th, 1828.

From the very commencement it was apparant that All Saints' was to be a church for the aristocratic rich man—a policy since so happily abandoned. Its pews were to be sold and held as vested property. Not even the church or the parish was to control them. Here is a title-deed of a pew made within a few months of the consecration:

"Know all Men by these Presents, That we, the Rector, Church-Wardens, and Vestrymen of All Saints' Church, in the City of New York, in Consideration of One Hundred Dollars paid us by Thomas Wallaces, of the said City, the Receipt whereof is hereby acknowledged, have granted, and by these Presents do grant to Thomas Wallaces, all that certain Pew in our Church called All Saints'; fronting on Henry street, in the said City, such Pew being situated on the Southern Aisle of the said Church, and numbered Ninety Four (94).

"To Be Had and Holden unto the said Thomas Wallaces, his Heirs and Assigns, professing to be members of the Protestant Episcopal Church, so long as the said Church shall endure; subject to such annual Rent as we and our Successors shall from time to time impose on the said Pew. Provided, that if default shall at any be made in the Payment of such Rent for the Space of one year after the same shall become due, the same having been first demanded by the Person authorized or appointed to receive the same, (if the said Thomas Wallaces, his Heirs or Assigns, holding the said Pew, shall reside in the City of New York), then, and in such Case, it shall be lawful for us and our Successors, to re-enter on the said Pew, and sell and dispose of the same by Public Auction, in like manner as if these Presents had never been made or executed: rendering the Surplus Monies arising from such Sale, after deducting all the Arrears of Rent then due, with Interest thereon, and all Costs and Charges attending such Sale, to the said Thomas Wallaces, his Heirs or Assigns, if demanded. Provided also, that no Assignment or Sale of the said Pew shall be valid and effectual unless made with the approbation of us or our Successors in Vestry convened.

"In Witness whereof we have caused our common Seal to be hereunto affixed,—the Nineteenth Day of February, in the Year of our Lord one thousand eight hundred and twenty nine.

"BY ORDER OF THE CORPORATION"

The parishioners of All Saints', being slave holders, and the ordinances of the city holding slave-holders responsible for the Christian training of their slaves, All Saints' must have its slave gallery. And that it is the only church in the city to need one reveals the standing and importance of its parishioners. And so it comes to pass that when, by effect of the joint resolution of the legislature of the state of New York and the time limitation, slavery gently disappeared, All Saints' was left with its empty slave gallery under the eaves where it remains to this day, relique of a civilization that has nowhere else and in no other vestige survived.

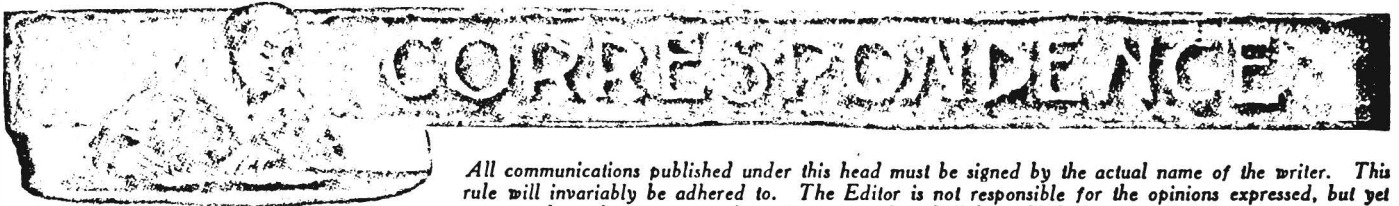
To the right of the ancient organ with its big iron wheel for pumping purposes and up a narrow stairway "good for only one slave abreast" we find it, a small area of about fifteen by ten feet, with seats for, say, fifty slave worshippers. Facing the auditorium of the church, but unseen from it, this gallery is opened by heavy wooden shutters, which gave the slave a perfect, indeed quite an imposing view of church, and chancel, and pulpit. He could not escape if he wanted to; though he could hardly have bettered himself by running away from that mild servitude wherein, if he but kept himself from underfoot, he was clothed, and sheltered, and fed, with little, if anything, to do!

A VERY INTERESTING series of letters from the Bishop of Labuan and Sarawak, in the Island of Borneo, is being published in the *Scottish Chronicle*. The Bishop's stories of his travels in that far distant land show that St. Paul's adventures and the adventures of missionaries in frontier lands have no elements of excitement that are lacking in this far distant island. "On June 12th," writes the Bishop, "we had a terrible walk from Ibi's house to Sungai Plandok. Sometimes we were up to our thighs in thick mud like porridge, sometimes we were wading waist high in water, sometimes we were walking Blondin-like along fallen tree trunks, with filthy, oozing mud ready to receive us if we slipped. One part of the journey was by boat, down a dark, narrow stream running through a swamp. It is a great place for snakes, and you can imagine my feelings when a branch brushed my shoulder and a snake was lying along it. But he never moved. We saw another swimming by the side of the boat, and tried to hit it with the paddles, but he dived and then got away.

At night snakes attack the lamp on the boat in the stream, and it is dangerous to row down it. We reached Sungai Plandok tired and dirty, about 3:30 p. m., and were glad to get a bath and a change, and also a little quiet; for we had a room attached to the little chapel there, and are not obliged to sleep in the Dyak house. We stayed two days at Sungai Plandok, to wash our clothes and do some writing, for it is quite impossible to write in a Dyak house."

Writing also of some of the problems of the mission in that land the Bishop says: "A man who takes up work in this district must be prepared for great disappointments. You arrive at a house and never know what awful shock awaits you. Sungai Plandok is an example of this. Some time ago a woman there heard a ghost, so she said, and told the rest of the house. They immediately pulled off part of their roof so as to make the house look deserted, and rushed off to their farms for three days, in the hope that the ghost would think the house abandoned and would not bother them further. When they returned they called in a Malay witch doctor, who claimed to have a charm which would frighten the ghost away. We had a long talk to them about their lack of trust in God, and out of a comunnicants' roll of 20, only 6 were allowed to make their communion. It is terribly disappointing, though we have known for some time that Sungai Plandok was not a strong Christian house. We passed a heathen house also on the Paku, where the banana trees had all been cut down: the Dyaks are very loath to cut down fruit trees, so we asked the reason. We were told that some one in the house had had a dream that if they did not cut down these trees a ghost would come, and in sheer terror they immediately robbed themselves of all their fruit. It isn't easy to cope with people whose superstitions are as real as that."

THE JUDGMENT of Christ, the Son of Man, is the revelation of things as they are. His judgment does not change the judged: it simply shows them. It is not, as far as we can conceive, a conclusion drawn from the balancing of conflicting elements or a verdict upon a general issue. The judgment of God is the perfect manifestation of truth. The punishment of God is the necessary action of the awakened conscience. The judgment is pronounced by the sinner himself and he inflicts inexorably his own sentence.—*Bishop Westcott*.



All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

PROCEDURE IN REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

THE Editorial in THE LIVING CHURCH of October eighth very naturally gives me, as Chairman of the Commission on the Revision of the Prayer Book, much concern. Your rather wholesale criticism of the Reports of the Commission certainly demands prompt rejoinder and comment. Do you not think the word "slovenly" unnecessarily caustic and unbrotherly? I assure you that nothing proceeding from such men as compose the Commission can possibly deserve such an epithet.

Moreover, while we welcome criticism, do you not think it should be kindly and *constructive*?

Our Third Report is about to go into the printer's hands in order that it may be published and distributed at least six months before the next General Convention.

Will you not favor us immediately with a list of the "bad English", "awkward English", ungrammatical English, wrong capitalization, and erroneous punctuation, to which you refer as prominent in former Reports? It is only fair that the Commission should have the benefit of your constructive suggestions. Otherwise no advantage will result from your sharp assault.

Apropos of the Resolution adopted by the Synod of the Province of the Pacific, advocating expedition in the Revision of the Prayer Book, the Commission heartily concurs in the hope expressed.

I am authorized and requested by the Commission to put before the Church, through the Church press, the following proposal:—

Would it not be a possible procedure for the General Convention, meeting in Portland, to give itself to the very important missionary programme and other necessary business, and *not* take time for Prayer Book Revision?

Then, *adjourn*, to meet in the winter or spring, at some central point like Chicago, or St. Louis, or Omaha, or Kansas City, to spend a whole week or longer in considering only the Report of the Commission? The advantage of this plan needs no demonstration.

The Commission desires to have evidence from all parts of the country as to whether the proposal meets with favor. Only, note, the plan calls for an *Adjourned* meeting, not a *Special* meeting, of the General Convention.

Yours faithfully,

Pittsburgh, October 11, 1921.

CORTLANDT WHITEHEAD,
Chairman of the Commission.

AN ALTERNATIVE USE

To the Editor of *The Living Church*:

SPEAKING of the difficulty of making good English in Convention, could we not secure permission to use the Communion Service in the First Prayer Book of Edward VI.? There you have a service in rugged and forceful English; in general order of parts massed to be most effective. We need only skip the collects for the King, and instead of praying "to save and defend the King," we may beseech "To direct and dispose the hearts of all Christian rulers."

This service contains a thankful remembrance of the saints, a commendation of those departed, the invocation of the Holy Ghost in its original form, and in proper place before the words of institution. When put out for use, let it be printed without rubrics, but with a note directing the priest for guidance to the rubrics of the present book. If the Church could use this service wherever English is spoken, what an inspiring bond of union it would be!

Very truly yours,

Hastings, Mich., October 11.

F. VAN VLIET.

AS AN ENGLISHMAN SEES US

To the Editor of *The Living Church*:

WILL you allow an Englishman to interfere in the internal politics of the United States? He is their lover, and of the American Church, and a very old subscriber to THE LIVING CHURCH.

You assume in your number for the 10th instant that the people of Florida will vindicate their self-respect, and you express

a hope that if they do not, the whole religious press will repeat your slogan about Miami.

Neither of these things will happen. I will tell you why.

It is a Federal offence to drink a glass of beer or wine.

It is not a Federal offence to burn a negro alive.

The business-organized religion which has turned the gospel into teetotal Pharisaism (I except the American Church) cares about the one: it does not care about the other.

And the Constitutional Amendment was eyewash to distract attention from what matters to a sham virtue on which national self-satisfaction might rest.

There are black things in America—Georgia and Florida, West Virginia, Eugene Debs. Debs is still in prison; the men with the stake and the tar pot go free.

You may say to me: What about the black-and-tans in Ireland, and forced labor in East Africa?

You will be just. God open the eyes of us all!

London, September 7.

H. C. SOTHERAN.

THE CHURCH'S PRESENT CRISIS

To the Editor of *The Living Church*:

LET the clergy come to the front in this matter of the Church's crisis. Say that out of five or six thousand clergymen we have four thousand who would, beginning with the first of October, give a tenth of their monthly income for the following four months. Say the average would be ten dollars per month. This would mean \$40,000 for each month. This multiplied by four would make, by the last payment, the first of January, \$160,000. If the clergy will take the lead, there is no telling what the laity will do! **HARD!** Well, suppose it is. The Church cannot be forsaken. Think of the missionaries abroad and those in the home field (the latter, and possibly the former, would, of course, be contributors); and is this not enough, to say nothing of the other interests, to stir the soul to its very depths of anyone who loves the Church?

Nampa, Idaho.

MARTIN DAMER.

WANTED—A SIMPLE PAGEANT

To the Editor of *The Living Church*:

THIS is a S. O. S. call from a small village church. Will some one kindly send me the name and address of a very simple Church school Christmas pageant—one that can be used by a few children and in a very small chancel.

Please do not forget or neglect this request.

October 11.

MRS. MALLORY TAYLOR,
Cape Charles, Va.

"THANK YOU"

To the Editor of *The Living Church*:

THE clergy of our Church should see, and should encourage their congregations to see, and should insist an their wardens and vestrymen seeing, a play called *Thank You*, which is now running at the Long Acre Theatre, New York City. In that play the hero is a clergyman of the Church and a fine, manly, Christian character, modest and self-sacrificing. Stage clergymen are usually represented as silly weaklings, and respect for the clergy suffers in consequence. The scene in which the vestry meeting is held is a splendid object lesson to Churchmen. It will probably be seen in other cities. Brethren of the clergy, and Churchmen generally, don't miss it!

B. W. R. TAYLOR.

St. George's Rectory, Schenectady, N. Y.

WHEN THE clock strikes, or however else you shall measure the day, it is good to say a short ejaculation every hour, that the parts and returns of devotion may be the measure of your time: and so do also in all the braches of thy sleep, that those spaces which have in them no direct business of the world may be filled with religion.—*Jeremy Taylor*.

Church Kalendar



OCTOBER

1. Saturday.
2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. Tuesday. S. Luke.
23. Twenty-second Sunday after Trinity.
28. Friday. SS. Simon and Jude.
30. Twenty-third Sunday after Trinity.
31. Monday.

CALENDAR OF COMING EVENTS

- October 25, 26, 27.—Synod of the Province of Sewanee, Savannah, Ga.
 October 25, 26.—Synod of the Province of New England, Providence, R. I.
 November 3.—Annual Council of the Daughters of the King, Trinity Church, Portland, Conn., for the Diocese of Connecticut.
 November 15-17.—Synod of the Province of New York and New Jersey, Cathedral, Garden City, L. I.

Personal Mention

THE Rev. CHARLES W. BAXTER, lately of New Ulm, Minn., became rector of All Saints' Church, Valley City, N. D., on October 1st.

THE Rev. CHARLES R. BARNES, of St. John's Church, South Williamsport, Pa., has accepted an appointment as rector's assistant of Christ Church, Williamsport.

THE address of the Rt. Rev. TROY BEATTY, D.D., Bishop Coadjutor of Tennessee, has been changed to The Albemarle Apartments, Nashville, Tennessee.

THE Rev. GIBSON BELL is rector of All Saints' Church, Wynnewood, Pa., and headmaster of the Montgomery School, a Church school.

THE Rev. J. S. BRAITHEWAITE, formerly from the Diocese of New Jersey, assumed charge of St. Stephen's Church, (colored), Savannah, Ga., on October 1st.

THE Rev. ROBERT H. BRITTON, rector of the Church of Our Saviour, Plainville, Conn., has resigned to take up work in the Cathedral parish, and in St. John's parish, Hartford, Conn.

THE Rev. J. GORDON CAREY has accepted a call of the Church of Our Saviour, Roslindale, Boston.

THE Rev. PERCY COULHURST, vicar of the Advent Chapel, Baltimore, and formerly a master in Rothesay Diocesan School, New Brunswick, Can., has been appointed headmaster of the Boys' School of St. Paul's parish, Baltimore.

THE Very Rev. CARROLL M. DAVIS, left St. Louis on Oct. 2nd for New York City, where he will begin his work as domestic secretary of the Department of Missions. He continues in charge of the Cathedral until November 1st, and will return to St. Louis for two weeks in the middle of the month.

THE Rev. PHILIP AYRES DALES, formerly vicar of St. John's Church, Mt. Rainier, Md., in St. Matthew's parish, Hyattsville, is now assistant priest at St. Stephen's Church, Washington, D. C. He may be addressed at 1629 Newton St., N. W., Washington, D. C.

THE Rev. A. J. G. DOWIE is in charge of the Church of the Holy Spirit, Gallup, New Mexico.

THE Rev. C. W. DuBOIS of Woodward, Okla., has become General Missionary in Eastern Oregon. Address: Cove, Oregon.

THE Rev. WALTER H. DU MOULIN has been appointed priest in charge of Holy Cross Church, North East, Pa.

THE Rev. N. C. DUNCAN has become rector of Morganton, N. C.

THE Rev. E. W. FOULKES has resigned the missions of New Milford and Great Bend, Pa., to become rector of St. Mark's Church, Clark Mills, Onelda County, N. Y., and commences his work on Nov. 1st.

THE Rev. ALFRED M. FROST, of Centralia, Washington, has taken charge of St. Matthew's mission, Glasgow, Montana, together with St. Mary's Mission, Malta, and intervening points.

THE Rev. G. TAYLOR GRIFFITH has returned from the Pacific Coast and may be addressed at Valparaiso, Ind., where he has been priest in charge of St. Andrew's Church for the year past.

THE Rev. K. L. HOULDER has resigned his work in Deming, New Mexico, and will remove to Havana, Cuba, in November.

THE Rev. ROBERT B. W. HUTT, who has been an instructor in psychology, at the University of Pennsylvania, and priest in charge of St. John's Church, Northern Liberties, Philadelphia, has become associate rector of All Saints' Church, Wynnewood, Pa.

THE Rev. A. G. E. JENNER will be at the Castel Rectory, Guernsey, Channel Islands, where he will assist the rector during the winter.

THE Rev. A. C. JONES, Ph.D. after several years of service as priest in charge of Christ Church, Punxutawney, Pa., has resigned and entered upon his duties as priest in charge of St. Clement's Church, Greenville, Pa.

THE Rev. C. S. KITCHIN, priest in charge of St. John's Church, Kane, Pa., is taking duties at St. Paul's Cathedral, Erie, Pa., during the absence of the Rev. W. W. Ridgway.

THE Rev. WM. P. S. LANDER is now occupying the rectory recently purchased for St. Luke's Church, Forest Hills, Long Island, N. Y., and should be addressed at 190 Ascan Avenue.

THE Rev. GEORGE N. MANLY has become assistant at Gastonia, N. C., with charge of High Shoals and Bessemer.

THE Rev. HENRY H. MARSDEN, former curate of St. Paul's Church, Baltimore, has arrived in St. Louis to take charge of St. Mary's Church.

THE Rev. DOUGLAS MATTHEWS, of Junction City, Kansas, has accepted a call to the rectorship of St. Luke's parish, Billings, Montana, and will take up th work there October 23rd.

THE Rev. C. S. MCCLELLAN has assumed charge of the missions at Canton and adjacent points, in North Carolina.

THE Rev. EDWARD MORGAN, for fifteen years rector of St. Luke's Church, San Francisco, after several months in England with such of his family as survived the war, has concluded that his presence is needed there and has resigned. Bishop Nichols and the Rev. F. H. Church, who was curate in the parish 30 years ago, are officiating for the present, the Bishop being the preacher at the Sunday morning service.

THE Rev. BYRLE OSBORN, of Cambridge, Mass., having been called to the rectorship of St. James' parish, Bozeman, Montana, will enter upon his duties in the near future.

THE Rev. T. OWEN-JONES, of St. Stephen's Church, Pittsfield, Mass., has accepted the rectorship of St. Andrew's Church, Eureka, Utah.

THE Rev. MAURICE PICARD, Ph. D., from October first will be curate of Holyrood Church, New York City. He will continue as lecturer in Philosophy at Barnard College, Columbia University, and may be addressed at 96 Ryerson Street, Brooklyn, N. Y.

THE Rev. H. R. REMSEN, of Port Lavaca, Texas, will take charge of the work in Deming, New Mexico, in November.

THE Rev. LESTER LEAKE RILEY, recently rector of Christ Church, Springfield, Ill., assumed the rectorship of St. Peter's Church, Pittsburgh, Pa., on October 1st, and may be addressed Fifth, Forbes, and Craft Avenues.

THE Rev. W. L. SHACKLETT has resigned the charge of Weddell Memorial Church, Richmond, and accepted a call to the rectorship of Rivanna parish, Fluvanna County, in the diocese of Virginia, and will take charge November 1st. His address will be Columbia, Va.

THE Rev. FRANCIS BERTON SHANER, for the past two years curate at St. Paul's Church, Akron, Ohio, has accepted a call to St. Andrew's Church, Youngstown, Ohio, where he takes up his duties as rector on October 1. After that date his address will be 1705 Oak Hill Avenue.

THE Rev. HENRY C. STAUNTON should now be addressed at 1468 S. State St. Syracuse, N. Y.

THE Rev. GEORGE F. SWAN has become rector of St. Luke's Church, Monrovia, California.

THE Rev. ROBERT C. TEN BROECK, of Owatonna, Minn., will take charge of Calvary Mis-

slon Red Lodge, Mont. He will reside in Red Lodge, and will also serve the mission of the Good Shepherd, Bridger, and the Mission of Our Saviour, Joliet, as well as some other points in Carbon County.

THE Rev. STEPHEN DOWS THAW has accepted the rectorship of St. Paul's Church, Harrisburg, Pa., and will begin his duties on November 6th.

BISHOP TUTTLE has returned to St. Louis and may be addressed accordingly.

THE Rev. LOUIS C. WASHBURN is now in residence at 2030 De Lancey Place, Philadelphia, Pa.

THE Rev. JOHN C. WELWOOD may be addressed in care of Banca Italiana di Sconto, 20 Piazza de Spagna, Rome, Italy, where he expects to remain for the next eighteen months.

THE Rev. CYPRIAN P. WILCOX has accepted work in Franklin, N. C.

THE Rev. THOMAS J. WILLIAMS has resigned the rectorship of Christ Church, Davenport, Iowa, and has accepted a position on the staff of the New York City Mission Society. After October 20, his address will be Apt. 3E, 184 West Fourth Street, New York City.

AFTER October 15th, the address of the Rev. DONALD WONDERS, Newark, N. J., will be 100 East High Street, Mount Vernon, Ohio.

ORDINATION

DEACON

MICHIGAN.—BELVO Z. STAMBAUGH, former Congregational minister in Marlborough, Mass., was ordained to the diaconate in St. Paul's Cathedral, Detroit, by Bishop Williams on October 2nd. Mr. Stambaugh will be assistant in St. Paul's Cathedral and missionary in charge of Emmanuel Mission, Detroit, having previously held these positions as layman.

DIED

CAIN.—At her home in Cashmere, Wash., FLORENCE BIMSON CAIN, beloved wife of Wm. T. Cain, on Septembr 30th.

Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her!

PETERS.—Entered into the Life Eternal after a short illness at her home in Anchorage, Ky., EDITH VAUGHN PETERS, beloved wife of Rev. Roger H. Peters, rector St. Luke's Church.

Grant her, O Lord, peace and joy in the nearer Presence of Him she so faithfully served on earth.

SMITH.—October 8th. JEANNIE A. G., wife of the Rev. W. G. W. SMITH, 40 E. Orange Grove Avenue, Pasadena, California.

"Grant her eternal rest,
 O, Lord: and let perpetual
 light shine upon her."

MEMORIALS

MORTON STEWART LEWIS

In ever loving memory of our dear friend, MORTON STEWART LEWIS, who entered into Life Eternal, October 22, 1920.

"Oh, what the Joy and the Glory must be,—
 Those endless Sabbaths the blessed ones see!
 Crown for the valliant, to weary ones rest:
 God shall be all, and in all ever blest!"

W. H. C.
 W. W. C.

JAMES SOMERSET WATERS

In loving memory of JAMES SOMERSET WATERS, only son of Mr. and Mrs. Charles C. Waters, who died three years ago, October 16th, 1918, in his nineteenth year.

Of your charity pray for him, "That he may rest in peace and that light perpetual may shine upon him."

**—MAKE KNOWN YOUR WANTS
THROUGH THE
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH**

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements, (replies to go direct to advertiser), 3 cents per word; replies in care THE LIVING CHURCH, (to be forwarded from publication office), 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No advertisement inserted in this department for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc., and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section, always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

CLERICAL POSITION OFFERED—SINGLE priest as curate for a large parish in Ohio. Must be consecrated, experienced, cultured. Must devote time to a personal ministry, to acquaintances by follow-up methods that deepen religion and bind to the Church. Salary \$1,500. Splendid opportunity for right man. Address "OHIO" 452, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WANTED, NORTHERN TEXAS. Splendid climate, beautiful church, Moderate salary to commence. Can be greatly increased by the right man. Apply giving full particulars to S. C. ASH, Cleburne, Texas.

MISCELLANEOUS

WANTED, BY A NEW ENGLAND BISHOP, a young man, not under eighteen, desiring to prepare for College or read for Orders. Must be able to drive an auto and accustomed to the Boy Scout Work. Full particulars by addressing F. M. T-420, care LIVING CHURCH, Milwaukee, Wis.

WANTED—ORGANIST AND CHOIRMASTER at once. For particulars address Box 317 Ridgway, Pa.

POSITIONS WANTED

CLERICAL

CLERGYMAN WHO HAS BEEN UNUSUALLY successful in programs and plans under Nation-wide Campaign desires position, in parish, city, or diocese where he may devote entire time to arouse zeal and enthusiasm for the Church's Mission. References and recommendations given to interested parties. Address H-450, LIVING CHURCH, Milwaukee, Wis.

NEW YORK RECTOR, EXPERIENCED MISSIONER wishes to help by holding Missions for what you can afford beyond entertainment and travelling expenses. Address "MISSIONER" CHURCH PUB. CO., 117 East 24th St., New York.

PRIEST, EXPERIENCED AND RECOMMENDED, DESIRES PARISH. Address Box 14, Parrsboro, Nova Scotia.

PRIEST, UNMARRIED, TEN YEARS IN MINISTRY, rector of one parish in North nine years, would like rectorate in less severe climate, highest recommendations. Salary required, \$3,000 and rectory. Address Rector, 451, LIVING CHURCH, Milwaukee, Wisconsin.

PRIEST, SINGLE, AT LIBERTY, UNIVERSITY and Seminary graduate. Thoroughly experienced. Highly recommended. Address G-443, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST, FORTY YEARS OF AGE, EPISCOPALIAN, at present organist and choir director of one of largest Episcopal Churches in the South, twenty years experience, desires to locate in some good town or city. Best references. Address W-434, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES IMMEDIATE appointment, American. Boy-choir specialist, Churchman, thorough musician, highest credentials. Address MASTER 446, care LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION IN BOYS' SCHOOL immediately. Educated in Church military school and state normal. Four years in U. S. Army. Age 27, married, no children. Address C. M-448, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—NOTABLE INSTRUMENTS IN EPISCOPAL churches include: cathedral at Detroit, at Albany; St. James', Richmond; St. Luke's, New York; Intercession, New York; St. Clement's, Philadelphia; St. Stephen's, Wilkes Barre, Pa., and many other organs of commanding size and capacity. Nearly a thousand Austin organs in use and almost one in ten of these are four manuals. The approval of their behaviour is universal. AUSTIN ORGAN CO., 180 Woodland Street, Hartford, Conn.

ALTA R AND PROCESSIONAL CROSSES; Alms Basins, Vases, Candlesticks, etc.; solid brass, hand-finished, and richly chased, 20 to 40 per cent less than elsewhere. Address REV. WALTER E. BENTLY, Port Washington, N.Y.

CATHEDRAL STUDIO—ENGLISH CHURCH embroideries and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington D. C. Tel. Clev. 52.

CHURCH EMBROIDERIES, A L T A R Hangings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

FLORENTINE CHRISTMAS CARDS \$1.00 and \$1.25 per dozen. Leaflet. C. ZARA, Box 4243, Germantown, Pa.

ORGAN.—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and read organs of highest grade and sell direct from factory, saving you agent's profits.

PIPE ORGANS.—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

TRAINING SCHOOL FOR ORGANISTS and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

WANTED—ALTA R HANGINGS FOR ST. Paul's Church at Eagle, Alaska. Length of Altar 6 ft., height 3 ft., dossal 6x3 ft., lectern cover 19x27 inches, prayer desk cover 11½x20 inches. We can pay for good used hangings, or would be glad to forward them as a gift to the Mission, white hangings preferred. Kindly communicate with Rev. E. J. RANDALL, 4245 Washington Blvd., Chicago, Ill.

TRAVEL

STEAMSHIP TICKETS, TOURS AND Cruises, EDGAR C. THOMPSON, Alpena, Michigan.

UNLEAVENED BREAD—INCENSE

ALTA R BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Lonsburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTA R BREAD

ST. MARY'S CONVENT, PEKESKILL, NEW York. Altar Bread. Samples and prices on application.

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

FOR RENT—FLORIDA

TO LET, LADIES' COTTAGE, FURNISHED, ready. DR. BLANCHET, Upcohall, Fla.

BOARDING—ATLANTIC CITY

SOUTHLAND REMOVED TO 111 SO. BOSTON AVE. Lovely ocean view. Bright rooms, Table unique. Managed by SOUTHERN CHURCH WOMAN.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 800 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the SISTER IN CHARGE.

HOME FOR CHILDREN—NEW YORK

THE HOUSE OF THE ANNUNCIATION 3740 Broadway, corner of 155th street, New York, receives crippled, incurable, and unfortunate children between the ages of 4 and 16 years, and is under the care of the Sisters of the Annunciation, who have a regular school for them, and they are also taught needlework. They are taken to the Summer Branch House, at Wilton, Conn., for several months each year. The corporate title is "SISTERS OF THE ANNUNCIATION OF THE BLESSED VIRGIN MARY."

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., N. Y. City. SISTERS OF ST. JOHN BAPTIST. For Women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10 to \$20 a week. Ward beds \$7 a week.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y. Open all the year.

IS IT WORTH WHILE?

Approximately three hundred older Church boys are being trained in camps this summer by the Brotherhood of St. Andrew along definite lines of leadership.

Continuation of the four existing camps and the addition of others will be possible if members of the Church will give the use of tracts of land and for sites next season.

Interested persons will be furnished with detailed information upon application to the Brotherhood of St. Andrew, 202 S. 19th Street, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth Avenue, New York.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, no longer difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would

be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, Milwaukee, Wis.

APPEAL

ALL NIGHT MISSION AND BOWERY HAVING COMPLETED

ten years of continuous service. (never has closed night or day). reports feeding 182,000 sheltering 365,000, led to a new life through Christ 35,000. Services held 3,650. Hundreds of visits made hospitals and prisons. Many wandering men and boys sent back to their homes. Many homeless men on the Bowery who must be cared for.

Mission needs funds—Please help. Contributions may be sent to THE LIVING CHURCH or to DUDLEY TING UPTON, Treasurer, City Hall Station, Box 81, New York City.

This work is endorsed by many Bishops and clergymen.

CLERICAL OUTFITS

OXFORD" extra light weight Cassock and Surplice for traveling; one quarter usual weight. Set of Vestments from five Guineas. SUITS, HOODS, GOWNS, etc. Write for full particulars and self-measurement forms. MOWBRAY'S, Clerical Tailoring Dept., 29 Margaret Street, London, W. 1, England and at Oxford.

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK

Amsterdam avenue and 111th street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral)

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth street, near Broadway
REV. NATHAN A. SEAGLE, D. D., rector.
Sunday Services: 8, 11 A. M., 4 P. M.

SAINT LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street
REV. WILLIAM T. WALSH, rector.
HEALING SERVICES, Thursdays 10:30 A. M.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn street
REV. NORMAN HUTTON, S.T.D., rector
REV. ROBERT B. KIMBER, B.D., associate rector
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway
Sundays: 7:30, 11 A. M., 7:45 P. M.
Week days: 9:00 A. M., 5:30 P. M.

ST. JAMES' CHURCH, CLEVELAND

East 55th Street at Payne Avenue
Sundays: High Mass, 10:30 A. M.
Daily Mass, 7:00 A. M.

CHRIST CHURCH CATHEDRAL, NEW ORLEANS, LA

Saint Charles avenue and Sixth street
Rt. Rev. DAVIS SESSUMS, D.D., Bishop.
Rev. J. DIRICKSON CUMMINS, Rector
Sundays: 7:30, 11:00, and 5:00.

ST. ANDREW'S MEMORIAL CHURCH, DENVER

2015 Glenarm Place
Priests of the Associate Mission. Sunday, 8
11, 8 P. M. service.
Daily Mass, 7:30, Monday 10 A. M.

BOOKS RECEIVED

The S. P. C. K. London, England.

The Macmillan Co. 66 Fifth Ave., New York City. American Agents.

Religion and the Child. A Manual for teachers and Parents. By the Ven. G. M. MacDermott, M. A., Archdeacon of Norwich, and the Rev. T. Herbert Hindley, D.D., Rector of Denton and Hon. Canon of Norwich. With a Foreword by the Lord Bishop of Norwich.

The Macmillan Company, New York.

American Government and Politics. By Charles A. Beard.

Thomas Y. Crowell Company, New York City.

What is Socialism? An Explanation and Criticism of the Doctrines and Proposals of "Scientific Socialism." By James Edward LeRossignol. Price \$2.00 net. Postage extra.

The Tree of Light. By James A. B. Sherer. Price \$1.35 net. Postage extra.

The Story of Bobbu Coon. By Crawford N. Bourgholtzer. Illustrated in color by George Carlson. Price 90 cents net. Postage extra.

Esop's Fables. Large-type text, with 8 color plates and 100 line drawings by Edwin Noble. Price \$2.00. Postage extra.

Welsh Fairy Tales. By William Elliot Griffis. Illustrated in Color. Price \$1.60 net. Postage extra.

All About Pets. Told in Stories by Lillian Gask. Illustrated in color by Barbara Briggs and Saville Lumley. Price \$2.50 net. Postage extra.

The Adventures of Jane. (Sage Brush Stories) By Gene Stone. Illustrated in color by George Carlson. Price \$1.35 net. Postage extra.

Tiss, A Little Alpine Waif. By Johanna Spvrl, author of "Heldl." Translated by Helen B. Dole. With a frontispiece in color by George Carlson. Price 90 cents net. Postage extra.

Blucherry Bear's New Home. By J. L. Sheard. Illustrated in color by George Carlson. Price 90 cents net. Postage extra.

Work-a-Day Heroes. By Chelsea Curtis Fraser. Illustrated. Price \$1.60 net. Postage extra.

Stories of American Inventions. By Inez N. McFee. Illustrated. Price \$1.60 net. Postage extra.

Secrets of the Earth. By Chelsea Curtis Fraser. Illustrated. Price \$1.60 net. Postage extra.

Funk & Wagnalls Company, New York City.

Self Development. A Handbook for the Ambitious. By H. Addington Bruce. Price \$1.50 net.

The H. W. Wilson Co. New York City.

Modern Social Movements. By Savell Zimand.

Fleming H. Revell Company, New York City.

Three Golden Days. Tan Bark Tales. By William S. Walkley. Illustrated. Price \$1.25 net.

The Foundations of Faith. By John Kelman, D.D., Pastor, Fifth Avenue Presbyterian Church, New York. Price \$1.50 net.

What the Wild Flowers Tell Us. Nature Talks With Young People. By Dudley Oliver Osterheld. With Illustrations by the author. Price \$1.50 net.

From the Author.

The Use of Religion. Suggestions for Applying Christianity. By Edward M. Cross.

PAMPHLETS

From the Author.

Our Greek Immigrants. By Rev. Thomas J. Lacey, Ph. D., Rector of Church of The Redeemer, Brooklyn, N. Y., Knight Commander of the Royal Order of George I of Greece.

Church Missions Publishing Co. 45 Church St., Hartford, Conn.

John Henry Hobart. By Julia C. Emery. Soldier and Servant Series. Publication No. 124. August 1921.

The S. P. C. K., London, England.

The Macmillan Co. 66 Fifth Ave., New York City. American Agents.

Teaching Papers, No. 1. God. By the Right Rev. Walter J. Carey.

Teaching Papers, No. 2. Christ. By the Right Rev. Walter J. Carey.

Teaching Papers, No. 3. The Holy Spirit. By the Rev. R. G. Parsons, M.A.

Teaching Papers, No. 4. "The Third Day He Rose Again." By the Rev. R. G. Parsons.

Teaching Papers, No. 5. Sin. By the Right Rev. Walter J. Carey.

Teaching Papers, No. 6. Going to Church. By the Right Rev. Walter J. Carey.

A Simple Instruction for Children on Sex-Relationship. (For the use of Parents and Teachers). By the Rev. H. H. Birley.

The Sisterhood of the Transfiguration, Glendale, Ohio.

Twenty-third Annual Report of the Bethany Homes, May, 1921.

BULLETINS

Department of Publicity, 281 Fourth Ave., New York City.

Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church. Series of 1921.

Bulletin No. 13. *Under Four Flags.* The Work of the Bishop of the Panama Canal Zone. Issued by the Department of Missions and Church Extension.

Bulletin No. 14. *Theological Text-Books* for Candidates for Holy Orders. Based on Canon 4. Issue of A. D. 1919. Recommended by the Commission on the Ministry. Issued by the Department of Religious Education.

THE BISHOP'S MEETING IN NEW YORK

GREAT INTEREST is being manifested in the Bishop's Meeting to be held in Carnegie Hall on Friday evening, November 18th, under the auspices of The Church Club of New York. Bishop Manning will preside and deliver the principal address. Important diocesan work in which the Bishop wishes the enthusiastic support of his people will be discussed by speakers of prominence. In each parish a member of the Church Club has been appointed to act as a committee of one in informing his fellow parishoners about the meeting. It is expected that each parish will send a large delegation to Carnegie Hall. The programme and the speakers will be announced later.

Reserved seats in the orchestra and dress circle—for which there will be no charge—can be obtained on application at The Church Club of New York, 53 East 56th Street.

HEALING BOOKS IN SPANISH

ARRANGEMENTS have just been completed for the translation of two of the Rev. Henry B. Wilson's books, in Spanish. They are: *The Revival of the Gift of Healing* and *The Power to Heal*.

This work has resulted from the spread of the Healing Ministry in Cuba and Porto Rico and other Spanish speaking countries. In Cuba there are a large number of members of the Society of the Nazarene, and in Porto Rico Bishop Colmore is deeply interested in the work and has identified himself personally with it. He is acting as advising editor of the translation.

OPENING AT CAMBRIDGE

*Ex-Mayor, Vice-Chancellor—
Armistice and St. Martin's
Day—Episcopal Pensions.*

The Living Church News Bureau
London, September 30, 1921.

THE Academical New Year and October term at Cambridge begins tomorrow (October 1st) when the Rev. Dr. Edmund Courtenay Pearce, Master of Corpus Christi College, will enjoy the distinction of being the first ex-mayor of Cambridge to become Vice-Chancellor of the University. Dr. Pearce was one of the Cambridge War Mayors, being elected to the office in 1917, and establishing a record in being the first master of a college to be chosen by the Corporation of Cambridge as the chief magistrate of the borough. During his year of office Dr. Courtenay Pearce established a further record by preaching before the University as select preacher, a thing no Mayor of Cambridge had ever done before. Dr. Pearce is younger brother of the Bishop of Worcester, to whom he is examining chaplain, and was elected Master of Corpus Christi in 1914.

The October term will witness another large accession of freshmen, and a considerable move towards a return to pre-war conditions, inasmuch as the majority of these will come straight from the public schools. The last two years have seen a preponderance of war-service men coming from the army and navy. The women's question is down for settlement, or at least must be advanced a stage. On October 20th, the senate will be called upon to decide whether it will admit women students to membership of the University on the same conditions as men, as regards degrees as well as studies and examinations, and to certain positions of dignity and profit within the University, or whether they shall be offered only help as members of a separate women's University.

ARMISTICE AND ST. MARTIN'S DAY

The 11th of November, the anniversary of the Armistice, and St. Martin's Day, is this year also the two-hundredth anniversary of the founding of the present church of St. Martin-in-the-Fields, Charing Cross. The occasion is to be celebrated in a manner characteristic of the recent traditions of St. Martin's. Mr. Laurence Housman has written a pageant, for which Mr. Gustave Holst has composed the music, and this will be performed in a large central hall on four evenings during the week. The Coliseum in St. Martin's Lane, one of the largest theatres in London, is on Sunday, November 13th (after Evensong in the Church), to be the scene of a great religious meeting, and a public meeting will be held in the Central Hall, Westminster, on Armistice Day. St. Martin's, during wartime, won the affection of very many American soldiers and nurses, and the Rev. "Dick" Sheppard, the rector, believes that some of them would like to contribute to the thank-offering fund which is being raised to consolidate and extend the special work which this church is called to do. Should any such see this paragraph in THE LIVING CHURCH (and no doubt they will), and feel disposed to send a small subscription to the Rev. H. R. L. Sheppard, he will, I know, greatly appreciate it.

EPISCOPAL PENSIONS

Regarding the formation of a See of Plymouth, the Bishop of Exeter instanced as one of the obstacles which permanently delayed division of his diocese the payment

of a pension of £1,500 out of a total income of £4,200. By the Episcopal Pensions Act a retiring bishop is allowed either £2,000 a year, or one-third of the income, whichever may be the larger sum. Yet it is admittedly difficult to raise to a minimum of £400 the incomes of clergy doing full work, and a pension of £200 or more is remarkable enough to be exceptional. Are the domestic expenses of a retired bishop necessarily heavier than those of a retired vicar? The payment of £1,500 from the See of Peterborough to a bishop not actually in need of it is retarding the formation of the proposed See of Leicester. It is stated that the recently-retired Bishop of Bath and Wells, who purposes living in Scotland, is also to receive £1,500, which explains the delay in appointing his successor. Bishops Browne and Knox are said to be receiving considerably smaller sums than they are entitled to, and the late Bishops Ridging, Moorhouse, and Percival were able to do without any pension at all! The National Church Assembly might well undertake the fixing of a limit for future episcopal and other clerical pensions.

The proper co-ordination of music and ceremonial in the services of the Church has up to now received but scant consideration from those immediately concerned. For instance, in the great act of worship, the Mass, it is of the essence of its right celebration that no action on the part of the officiating priest or his assistants should be impeded on account of the music. As things are, there is frequently much delay on this account for the celebrant to be kept waiting at the altar for the choir to finish an elaborate *Offertorium* before he can begin the Prayer for the Church Militant. There is often a similar wait (from the same cause) imposed between the *Sanctus* and *Benedictus* and the Prayer of Consecration. That this should be so arises mainly from the failure to take the choir-master into consultation. The *ceremoniaris* and the choir-master should work in close accord, instead of which it is too often found that each discharges his responsibilities with but little regard to the other.

With a view to remedying this defect, an interesting experiment is being made by Captain Francis Burgess, the musical director of the Gregorian Association. His plan is to invite members of the Guild of the Servants of the Sanctuary, and the Gregorian Association, as well as members

of the Choir-Trainers' League, and indeed, any who are interested, to form a "School of Chant and Liturgy". A beginning is to be made at the Church of St. Augustine, Queen's Gate, next Saturday afternoon, when the All Souls' Day Mass and Vespers for the Dead will be rehearsed in their entirety—that is to say, ceremonies and music together. Expert advice will not be lacking, and it may be hoped that the new School will result in more attention being devoted to the rendering in every detail of a "perfect service" to the honour and glory of God.

EPISCOPAL TRANSLATIONS

A cable from Australia this week announces that the Rt. Rev. Gerald Sharp, Bishop of New Guinea, has been elected to the archiepiscopal See of Brisbane, in succession to Dr. Donaldson, who has been appointed to the Bishopric of Salisbury. Dr. Sharp, who is 55 years of age, will be remembered in London as curate of Holy Innocents', Hammersmith (1893-1898). He was vicar of Whitkirk, Yorkshire, from 1898 to 1910, and elected a proctor in convocation in 1909. In 1910 he was appointed bishop to the Papuans, and has proved a vigorous missionary and effective overseer of the province.

Dr. David, Bishop of St. Edmundsbury and Ipswich, was enthroned in the Cathedral at Bury St. Edmunds (St. Michael's Day), the Archdeacon of Canterbury officiating. There was a large congregation, including the mayors and deputy mayors of Suffolk boroughs, the Lord Lieutenant, the High Sheriff, magistrates, and representatives of the county councils of East and West Suffolk. Officers and men of the Suffolk regiment lined the streets to the Cathedral, which were decorated with flags.

LABOR CONGRESS

The International Labor Congress, which meets in Geneva next month for its first session, has taken a step which cannot fail to have momentous results. It has identified itself with the Christian ideal of social life by asking for a religious service in the British Church at Geneva, on Sunday, October 30th, and it has requested the vicar of Halifax, Bishop Frodsham, who recently preached to the League of Nations, to deliver an address. Bishop Frodsham has accepted the invitation. This is the first time that any International Labour Movement has formally recognized the religious side of things.

GEORGE PARSONS.

TO ESTABLISH A NATIONAL CHURCH PAPER

*Accepted After Long Debate—
Missionary Budget Un-
changed—Prayer Books
Astray.*

The Living Church News Bureau
Toronto, October 8, 1921.

FRIDAY, October 7th, the third day of the General Synod, was devoted to the consideration of the report of the Missionary Society. The chief feature of the day was the adoption by the synod of recommendations submitted by the M. S. C. on behalf of itself, the General Board of Religious Education, and the Council for Social Service looking to the taking over, on a fifty-fifty basis, of the *Canadian Churchman* with a view to making it the National Church weekly of the Church of

England in Canada. In the early winter the three boards had under consideration a proposal to establish an Anglican magazine to be issued in the joint interest of the M. S. C. C., the G. B. R. E., and the C. S. S. The matter was fully discussed and elaborate plans submitted. The executive of the Council for Social Service, however, took strong ground that it was better to open negotiations with the *Canadian Churchman* with a view to the larger use by the Church of that paper. Continued negotiations led to the adoption by the three boards of a plan for the establishment of a joint board of directors, five to represent the shareholders, and five the Church boards, the contribution of a yearly amount by the boards as stock in the paper, the larger use of it by the boards for publicity purposes, and the trying out of the plan for three years.

With the authorization by the General Synod last night of the taking over of the *Canadian Churchman* and the operation under a joint board of directors representative of the present shareholders, and of the general boards of the Church of England in Canada, the first step was taken towards the establishing of a national Church Weekly, designed to meet the needs of the Anglican Communion throughout the Dominion. The decision was reached only after a heated four-hour debate, and in the face of strong opposition. The opposition came in the main from advanced High Churchmen and extreme Evangelicals. As the debate continued, that section of the synod generally supposed to represent moderate High Church opinion swung its support solidly behind the scheme, with the result that a decision was reached without division.

The resolution as finally adopted authorized a joint committee of the Board of Management of the Missionary Society, the General Board of Religious Education, and the Council for Social Service, to negotiate with the present directors of the *Canadian Churchman*, on a basis of a three year agreement for co-operative management with outright purchase the ultimate object.

Supporters of the measure based their appeal on the plea that the proposal offered the Church an opportunity to take the first step towards the acquisition of a national paper and the filling of a want long felt by all parties in the Church. The opposition, on the other hand, pointed to the present policy of the paper as being in conflict with more than one school of thought in the Church, and averred that under any such scheme of dual control, as the one proposed, the venture was doomed to failure.

"It was not good business to get several thousand dollars' worth of propaganda, and then expect the magazine to flourish", maintained Principal Vance, of Vancouver. That amount of Church propaganda in the Church paper was enough to kill anything. It must be made to pay in news value. "A few years ago another journal got the blessing of the whole Episcopate, and went out of business next week." Principal Vance also objected to dual control.

Provost Seager, of Trinity College, Toronto, emphatically supported the project. "It had its drawbacks, but on the other hand it was the first step towards the establishing of a national Church paper", he said. Archdeacon Ingles, of Toronto, on the other hand, doubted if the journal would truly represent all shades of thought. He referred to the fact that the present management refused to publish articles on the Anglo-Catholic Union.

"The Church must make an effort to counteract all the propaganda which is pouring in on it from outside", declared Canon Heaney, of Winnipeg. "The literature of Russelites and every other kind of ites is at every Church member's door." If the synod let the opportunity pass, its members were not worthy of being sent down to conduct the business of the Church.

Canon F. G. Scott, of Quebec, admitted that the whole membership wanted a Church newspaper, but he feared that the venture would develop into a party organ.

Division on the original motion introduced by Canon Gould, of the M. S. C. C., and seconded by the Bishop of Huron, seemed inevitable, when E. J. Fream of Calgary supported by the Bishop of Ontario, introduced the amendment providing for negotiations for purchase. The latter met with the approval of a large section of the house, and on its being incorporated in

the original resolution, the motion was adopted without revision.

NO INCREASE IN MISSIONARY BUDGET

Consideration of an increased budget to carry on the work of the Missionary Society in Canada, Mid-Japan, India, China, Egypt, Palestine, and Chile, was productive of another lengthy controversy. Last year's appropriation totalled \$220,000, and of that amount only \$182,000 was contributed. The board of management set \$240,000 as the annual objective for the next triennium.

During the debate on the annual objective for missionary givings during the next three years, no less than three attempts were made to increase the annual amount from the \$240,000 asked for by the Board of Management to \$300,000. The argument that financial and industrial depression made any large advances impossible ultimately prevailed, with the result that all three motions were talked down and finally withdrawn, leaving the apportionment at \$240,000 per annum.

PULPIT ENGAGEMENTS

SATURDAY, the fourth day of General Synod, was, as usual, comparatively uneventful, many delegates going home for the week end, and many of the clerical members going out of Hamilton to fill pulpit engagements.

The first order of to-day (Monday) is by canon the consideration of the report of the General Board of Religious Education. The discussion of the bishops' union proposals is to follow immediately. Considerable opposition was voiced to this arrangement after it had been made, as Dr. Renison and others urged a continuous debate on the union question, and that as early as possible. He feared that no decision would be reached to-day, and that by Wednesday the interest would have abated.

PRAYER BOOKS ASTRAY

Considerable amusement was caused in

the Synod by Archdeacon Armitage's story of the wanderings of the first consignment of the new Prayer Books to reach Canada from the Old Country. The books were to be on hand for the opening of the Synod, but did not turn up until Saturday, and then only after a strenuous ten days' game of hide-and-seek.

After a search, which delved into the out-of-the-way corners of a railway system, all the way from Hamilton to Halifax, the shipment was discovered in a freight car which had been lost in a Toronto freight yard.

CHIEF COMMISSIONER OF THE BOY SCOUTS

An eloquent address by Prof. J. C. Robertson, of Ottawa, Chief Commissioner for Canada of the Boy Scouts, aroused the enthusiasm of the Synod at the opening of the Saturday morning session. Prof. Robertson outlined the aims and objects of the movement, and declared it was one of the biggest assets the country possessed for the fostering of good citizenship. The speaker stated that with the present membership of forty thousand, the scouts by 1923 hoped and expected to have one hundred thousand members.

SOCIAL FEATURES OF THE SYNOD

Over four hundred guests attended a reception at the Royal Connaught Hotel, Saturday evening, tendered to the members of the Synod by the Anglicans of the city. The guests were received by his Grace, Archbishop Matheson, Primate of Canada, supported by the Rt. Rev. W. C. Clark, Bishop of Niagara, and Mrs. Clark, and by Mr. and Mrs. F. S. Mye.

Saturday afternoon, some two hundred delegates, as the guests of the local Anglican Churches, enjoyed an extended motor drive through the city and its environments.

Members of the Synod occupied the pulpits of Hamilton, and the surrounding cities and towns, on Sunday.

Further report is deferred to next week.

DR. McCOMB AT CAMBRIDGE

Returns to Boston—Franciscan Anniversary—Memorial for Sexton.

The Living Church News Bureau }
Boston, October, 10 1921 }

DEAN Washburn announces that the Rev. Samuel McComb, D. D., has been called to the chair of homiletics and pastoral care at the Episcopal Theological School, in Cambridge. Dr. McComb was associated with Dr. Elwood Worcester, at Emmanuel Church, Newbury street, Boston, from 1906 to 1916, and since that time he has acted as canon missionary of the Cathedral in Baltimore.

He was born in the north of Ireland, 56 years ago, was graduated from Oxford, and also studied in Berlin. He became a Presbyterian minister, and his first church was at Londonderry, Ireland. Coming to this country about 20 years ago, he was first pastor of the Rutgers Presbyterian Church, on Broadway, New York, and then became professor of Church history at Queen's College, Canada. He received his degree of Doctor of Divinity from Glasgow University, in Scotland.

FRANCISCAN ANNIVERSARY

The 700th anniversary of the founding of the Franciscan Third Order will be celebrated on Sunday in the Church of the Ascension, Fall River. Mr. Jackson adds that the order is composed, as it always has

been composed since the beginning, of all classes of men and women, "clerics, laymen and women of wealth and situation, and women who toil; popes and princes, and men of affairs have belonged to it as well as peasants and laborers. It is all inclusive in its membership. Its purpose is to help its members to lead better and more Christian lives, and to impress the world with a spirit of St. Francis of Assisi."

MEMORIAL FOR SEXTON

A real Church sexton is a layman in holy orders. The rector of St. James' Church, Roxbury, made the following announcement about his late sexton whose life will be signally honored:

"It will interest every member of the parish to know that there is to be a memorial service for our late sexton, Mr. John Haynes, on Sunday, October 30, at 4 o'clock. There are many within the parish, as well as numerous old friends at St. James', now widely scattered, who will wish to attend this service, especially those who were unable to be present last June at Mr. Haynes' funeral. A number of the clergy who were connected with the parish as rector, curate, or in their younger days before taking Holy Orders, will be present, and take part in the service. Mr. Dewart, who was rector of St. James' for ten years, will be with us, and Mr. Blodgett, who succeeded him, would be present, too, were it not for the impracticable distance at which he lives—

in Colorado. Mr. Rogers, who was curate during the late Percy Browne's rectorship, and who is now rector of the Church of The Redeemer, Chestnut Hill, expects to attend, as also the Rev. Charles Hastings Brown, rector of Grace Church, Norwood, who was curate under Mr. Dewart.

DR. VAN ALLEN'S ANNIVERSARY

On Monday, October 24th, Dr. van Allen will reach the twenty-fifth anniversary of his priesthood. Writing in his parish calendar this week, he says:

"On October 24, 1896, in Grace Church, Syracuse, the Rt. Rev. Frederic Dan Huntington, first Bishop of Central New York, elevated me to the Sacred Order of Priesthood. According to an ancient custom of Holy Church, the twenty-fifth anniversary of that event, my silver jubilee, will be observed in this church, a committee of the parish corporation having charge of the arrangements. Next Sunday evening there will be Solemn Pontifical Vespers, the Bishop of Fond du Lac officiating, and I shall preach. Our own dear Bishop had promised to be preacher, but, under doctor's orders, has been obliged to cancel his acceptance. A letter from him will be read. On Monday, after many low Masses, there will be a Procession and Solemn High Mass at 10:30. Bishop Weller being preacher, and the Massachusetts Catholic Club assisting. Bishop Babcock, and other dignitaries, will be present. Luncheon will be served to the visiting clergy afterwards, and there will be a parish reception in Crosswell Hall that

evening. I hope you will all be able to share in part, at least, of this observance, and in thanksgiving to Almighty God for His great goodness during these five-and-twenty years."

MASS MEETING FOR MEN

A mass meeting and service for men, in Trinity Church, is planned for October 28th at 7:30 P. M. The following announcement was read yesterday in the parish churches of the diocese: The Bishop, the Rev. Dr. William H. Milton, and Mr. Lewis B. Franklin will speak. The Bishop and Suffragan will hold an informal reception for these two national officers from six forty-five to seven-fifteen o'clock, in Trinity Parish House.

WHY NOT LEGAL SUPERVISION TOO?

The following announcement appeared in this week's calendar of St. Paul's Cathedral: "It has been arranged that Dr. Calvin G. Page and Dr. J. H. Means will have medical supervision of the Cathedral school."

I cannot see any objection to this new plan of medical supervision in the Church school, and in some Church schools there are some very real reasons. Perhaps the real reasons, however, are just as valid for adults in a Church congregation, as for children in a Church school. From a point of view of discipline, why should not a big policeman in blue uniform sit on the platform in the parish house, in plain view of all the children, especially the boys?

RALPH M. HARPER.

BIBLE FOR DISARMAMENT CONFERENCE

To be Presented by the New York Bible Society—A Colonial Society—Services for Armistice Day.

The Living Church News Bureau
New York October 18.

THE New York Bible Society announces from its new Bible House, No. 5 East 48th Street, that word has been received from President Harding that he will be glad to accept a Bible presented by the Society for the Disarmament Conference. The Bible is beautifully bound in morocco and with large type. It is one of the finest copies of the Scriptures published and will be engrossed on the outside with a panel, as follows:

"This Bible is Presented to the Disarmament Conference and is Dedicated to the Promotion of Good Will Among the Nations by the New York Bible Society. November 11, 1921."

The Bible is now on exhibition at the Bible House, 5 East 48th Street, and will be forwarded in due time to Washington. There may be also seen Bibles in the fifty-three languages which the Society is daily distributing among the immigrants and all nationalities.

A COLONIAL SOCIETY

The New York Hospital Society, chartered by King George III, will celebrate its 150th anniversary on Oct. 26. The society controls the New York Hospital, Bloomingdale Hospital, and the Campbell Cottages for Convalescent Children at White Plains. The Commemoration services will be conducted in Trinity Church. Addresses will be made by Governor Miller, Elihu Root, Bishop Manning, President Edward W. Sheldon of the society, and others.

The society, Mr. Sheldon said, is one of the three well-known institutions of New York City which trace their origin to Colonial days, the others being Trinity Church and Columbia University, formerly known as King's College.

New York Hospital was opened in Broadway, between the Duane and Pearl Streets, when New York had a population of 21,000 and Pearl Street was outside the city limits. Physicians resigned from the staff, protesting that the hospital was "too far out in the country."

FOR ARMISTICE DAY

Bishop Manning has issued a pastoral asking for the observance of Armistice Day in the churches of the diocese. He suggests that "in every church there shall be a Celebration of the Holy Communion and that in all our churches a Service of special intercession shall be held at 11:45 to include the period of silent prayer called for by the President." The Bishop has set forth an order of service for the day, "in memory of those who gave their lives for our Country in the World War, and in supplication for God's blessing upon the Conference on Limitation of Armaments."

"AMERICA'S MAKING"

Clergy of every denomination in New York City have been asked to speak at services next Sunday, on some subject relating to the purpose and spirit of "America's Making." The request is made in a letter signed by Dr. John H. Finley, former State Commissioner of Education. Archbishop Hayes has assured Dr. Finley his support so far as the Roman Catholic diocese is concerned, and the Federal Council of Churches has approved the move for the Protestant churches. Leading rabbis also have pledged their hearty cooperation.

Bishop-elect Herbert Shipman is honor-

ary president of the English section, with Bishop Manning and the Rev. Livingston R. Schuyler also on the section.

IMPROVEMENTS AT ST. MARY'S

The Holy Eucharist was celebrated last Sunday at the high altar of the Church of St. Mary the Virgin for the first time since the addition of the canopy and surmounting spire over the tabernacle. After remaining for many years unfinished, the altar is now complete. The spire is fourteenth century French Gothic in design and is surmounted by a Calvary group, in which three angels receive in cups the blood of our Lord.

THE ONE HUNDRED PER CENT USE OF A FUND

ABOUT THE FIRST OF JULY, the American Church Building Fund Commission reached a turning point in its history. For many years it has been able to supply the Church's demand for loans from its permanent fund. This fund, now totaling \$672,707.41, has been paid out or pledged in loans to the Church, which potentially, therefore, has a ONE HUNDRED PER CENT USE of the same. In the future, loans can, therefore, be promised, only as payments are received from outstanding loans, and the fund will thus become purely a revolving fund limited to actual receipts. While the Church was attaining the full use of this fund a larger number of loans could yearly be granted than will again be possible until the permanent fund is enlarged by gifts, offerings, and legacies of the Church. The demand for assistance in Church building has never heretofore exceeded the commission's ability to help, but the time has now arrived when it might be well to recall that the original plan contemplated a fund of \$1,000,000, a goal which the Church's multiplying needs in the erection of churches, rectories, and parish houses, render most desirable of realization. The Commission is endeavoring to awaken interest in such an achievement by the wide distribution of an illustrated circular lately issued.

The last of the loans granted between the May meeting of the board and July 1st, amounted to \$20,300. Grants and gifts made since the May meeting have totalled \$13,050 given to sixteen dioceses.

The corresponding secretary, 281 Fourth Avenue, New York City, would be glad to supply literature to all who are interested in the increase of the commission's permanent fund.

A CLERGYMEN'S MUTUAL INSURANCE SOCIETY

AT THE annual meeting of the Clergymen's Mutual Insurance League, held at the Church Missions House, New York, on September 29th, reports were most encouraging. The Rev. Kirkland Huske, rector of All Saints' Church, Great Neck, Long Island, was unanimously elected president of the Board of Trustees in the place of the Rev. Dr. Dunnell, deceased. The Rev. Edwin B. Rice, was re-elected as secretary and treasurer. All members of the Board of Trustees were re-elected except the Rev. George H. Heyn, rector of Trinity Church, Portland, Conn., who will succeed the late Dr. Dunnell.

OUR FUTURE IS STILL BEFORE US

FOR A MISSIONARY CENTENNIAL SLOGAN we might do worse than use the remark made by a Virginia politician, quoted in Southern Virginia's diocesan paper:

"Fellow citizens, as to myself, I hope my future is still before me!"

PHILADELPHIA CHARITIES FORM WELFARE FEDERATION

*Semi-Centennial of Woman's
Auxiliary of Penna.—An-
nual Church Institute.*

The Living Church News Bureau }
Philadelphia, October 17, 1921 }

THE Federation or Community Chest idea, which has operated successfully in several of the large cities of the country, has been adopted by Philadelphia. The Hon. J. Willis Martin, LL.D., has been chosen president and Sherman C. Kingsley, LL.D., formerly director of the Welfare Federation of Cleveland, O., has accepted the post of executive secretary.

The majority of the institutions of the diocese of Pennsylvania, have applied for admission to the federation, including the City Mission, the Church Farm School, the Mission of Help, Galilee Mission, Home of the Good Shepherd for Boys, House of the Holy Child, St. Agnes' House, St. Martha's House, and Seamen's Church Institute.

The autumn number of *The City Missionary*, official organ of the City Mission, is devoted to interpreting this new venture to its readers. It has been pronounced the finest piece of literature on the subject thus far presented to the Philadelphia public.

Up to the present, it is still undecided whether the Episcopal Hospital, and certain others of our Church institutions, will avail themselves of this opportunity.

On Tuesday, Oct. 18th, there will be a presentation service at the Pro-Cathedral of St. Mary, for the offering of the Emery Fund. The Bishop of Pennsylvania will officiate and make an address.

The treasurer of the parish branches of the Woman's Auxiliary will attend and present their contributions before the altar, at the Holy Eucharist.

ANNUAL CHURCH SCHOOL INSTITUTE

THE annual Church School Institute of the Diocese of Pennsylvania, will be held at St. James' Church, Philadelphia, Oct. 17th. An elaborate programme which will include a number of conferences, the award by Bishop Rhinelander of teacher training certificates, and presentation of the religious drama arranged for the coming centennial of the Domestic and Foreign Missionary Society has been completed by the committee on arrangements.

The Rt. Rev. Thomas J. Garland, Bishop Suffragan of the Diocese of Pennsylvania, will preside at the afternoon session, beginning at 3:30 o'clock. At that session the Church School Association of the Diocese will hold its annual meeting.

Sectional conferences also will be held, the leaders of which will be Mrs. Albert E. Clay, of the Church of the Redemption; the Rev. Canon C. S. Lewis, educational secretary of the Diocese of New Jersey; the Rev. Dr. George H. Toop, rector of Holy Apostles'; David Lupton, of St. John's Free Church; and Jesse Harper, of St. Andrew's Church, Yardley. General conferences will follow in which the leaders will be the Rev. Laurence J. Ware, field secretary of the department of religious education of the Province of Washington, and the Rev. Edward H. Bonsall, Jr., of the Pennsylvania State Sunday School Association.

NOVEL PROJECT IN HOLY APOSTLES' PARISH

A plan is under consideration in Holy Apostles' parish to take the Chapel of the

Mediator as the parish church, and reduce the present church to the status of a chapel.

Commenting on the proposal, George W. Jacobs, accounting warden of the Holy Apostles' parish, said:

"The plan to make the Chapel of the Mediator the new Church of the Holy Apostles has been under serious consideration. The site of the Chapel of the Mediator, at Fifty-first and Spruce streets, is far better suited for the mother church of the parish than that at Twenty-first and Christian streets. More and more has the stream of parishioners been moving away from the neighborhood of the church in South Philadelphia, and many of them are taking up their residence in the vicinity of the chapel. It would be a good plan for that reason alone, it would seem, to go ahead with the project of giving the parent of these chapels the benefit of the better location."

The Chapel of the Mediator was built as a memorial to George C. Thomas, who did much to found the original parish. It got its name from the old Church of the Mediator, at Nineteenth and Lombard streets.

RECTOR CELEBRATES GOLDEN WEDDING

THE Rev. Henry A. F. Hoyt, rector of St. John's Church, Cynwyd, and Mrs. Hoyt celebrated their fiftieth wedding anniversary Oct. 12th.

From morning till night, gifts of every description were left at the rectory, including many gold pieces. Mr. and Mrs. Hoyt possess something better than gold. They both enjoy excellent health. During a ministry covering forty-three years, Mr. Hoyt has not missed more than a half dozen services owing to illness. Mr. Hoyt became rector of St. John's Church, Cynwyd, twenty-six years ago. His parishioners gave him a purse of \$2,500 on his twenty-fifth anniversary. He was formerly rector of Trinity Church, Oxford; chaplain in the Episcopal Hospital, and began his ministry in St. John's Church, Frankford.

MISCELLANEOUS ITEMS

The annual retreat for ministers of Phil-

adelphia and vicinity, under the auspices of the Philadelphia Federation of Churches, will be held Monday afternoon and night in Holy Trinity Church. The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity, and Bishop Berry, of the Methodist Church, will be the speakers at the afternoon session, and at night Dr. Norman MacLean, of Edinburgh, Scotland, will be the speaker. There will be a celebration of the Holy Communion following the night address.

Educational, secretaries and study class leaders of the Diocese of Pennsylvania will hold a conference next Thursday in the assembly room of the Church House, 202 S. 19th Street, beginning at 10:30 o'clock. The conference will be preceded by a corporate communion, at 8:30 o'clock, in the Church House Chapel. The Rev. Dr. Llewellyn N. Caley will be the celebrant.

At the meeting of the executive council, Oct. 13th, the publicity department announced an aggressive policy to make the *Church News of the Diocese of Pennsylvania* a more effective organ. The newly appointed staff is as follows: The Rev. Fredk. E. Seymour, Editor in Chief. Mr. Jas. M. Bennett, Assistant Editor. Mr. Sam'l H. Warnock, Managing Editor. Mr. Chas. H. Clarke, Business Manager.

St. James' Church, Perkiomen, will celebrate its 200th anniversary on Thursday, Oct. 27th. The Convocation of Norristown will be held in St. James' Church, on that day. The preacher at the morning session will be the Rev. Caleb Cresson, rector of St. Paul's Church, Oaks, Pa.

The Rev. Fredk. John Brymer Keable, associate-rector of St. Stephen's Church, Philadelphia, died after a short illness, on Oct. 10th.

Mr. Keable has been in charge of the work at St. Stephen's during the absence of the rector, the Rev. Chas. E. Grammer, in Europe.

He was ordained deacon in 1895, and priest in 1898, by Bishop Huntington. He began his ministry in Sherburne, N. Y., and served later in Jordan, N. Y., St. Timothy's Chapel, Philadelphia, and in 1909, became rector of St. Luke's Church, Bustleton.

MR. HARRISON WILD RESIGNS FROM GRACE CHURCH

*After Twenty-four Years—Wil-
mette's Church Council
Begins Work—The South-
ern Deanery.*

The Living Church News Bureau }
Chicago, October 8, 1921 }

FOR twenty-four years, Mr. Harrison Wild has been choirmaster and organist at Grace Church, Chicago. Eighteen of these years have been during the rectorship of Dr. Waters. His announcement that he would resign his post on September first was a real blow to the rector, and to hundreds of those who attended Grace Church, and who have enjoyed the music of its services directed by Mr. Wild. "No wonder," writes Dr. Waters, "that in advising him of the acceptance of his resignation, I said that I did not know just where to turn or what to do. Mr. Wild had become in Grace Church an institution whose fame in Church music was well known nation wide. To go forward without him is strange and difficult. But we know that we are a part of him still, as he is a part of

us, and that he will continue his interest and solicitude in Grace Church, and its music, and will be ever ready to hold out a helping hand in times of need". Mr. Morris Emmet Wilson, a young man of ability and enthusiasm in his work, has been in charge of the music work at Grace Church since Mr. Wild's leaving.

WILMETTE'S CHURCH COUNCIL BEGINS WORK

The village of Wilmette has a Church Council consisting of the rector or minister, and three laymen, from each of seven congregations which are working together in Wilmette for the general betterment of the suburb. The associated congregations are the Baptist, Congregational, Methodist, Presbyterian, two Lutheran, and the Church. The object of the council, says Dr. Carleton, rector of St. Augustine's parish, is to draw the members of the Churches more closely together, to improve and develop the work of each congregation, and to furnish opportunity for joining together, when such corporate action seems to be necessary and wise, and to the advancement of the life of the village. One result of the coöperation

has been seen in the full page of Church advertising and local Church news for the different congregations appearing in the local suburban paper. It is proposed to continue this advertising during the current year. One of the first accomplishments of the council has been the organizing of The Wilmette Community School for religious Education. The school will hold sessions on six Monday evenings in October and November, and on six Monday evenings in January and February. Each session will last from 7:40 to 9:45, and will be probably held in the Central School building.

The school is meant specially to help three classes, 1st, volunteer teachers of religious education; 2nd, parents of families; 3rd, all people who feel the great need of a deeper knowledge of the Bible and of religion. For the first semester there will be courses on the Old Testament background of the Christian religion, the religion of childhood, methods for the intermediate department, principles of teaching religion, and parents' problems. A special course for parents in the spiritual development of the child, methods for the primary department, and how the Church school should be organized and operated.

For the second semester, in January and February, there will be courses on the Life and Times of Christ, the Religion of Adolescence, Methods for Beginners' Department, and Methods for the Junior Department.

THE SOUTHERN DEANERY

Since 1913, in which year the 78th convocation of the southern deanery was held, this deanery has existed in name only. Under the vigorous leadership of the late Dean Phillipps, much active missionary work was carried on by the clergy in the eleven counties and throughout its 7000 square miles of territory. The 79th convocation of the deanery met at Joliet, last June, and under Dean T. DeWitt Tanner, rector of Christ Church, this organization has taken on new life and missionary vigor. The 80th convocation met at St. Andrew's Church, Farm Ridge, September 26th. Here, for forty years, Father Hiester labored, and left his mark on the whole community. Here, in this ideal place, all the clergy of the southern deanery and the Bishop Suffragan met together, with several of the members of the mission. The Rev. Graeme Davis, of Momence, celebrated the Holy Communion. In the congregation were many from La Salle, and Streator, and the neighboring district. Dean Tanner made a splendid address on the Vocation and Ideals of a Christian. The deanery met after dinner for business, and amended its by-laws to meet present conditions. Three discussions and conferences then took place: First, on the activities of the old organization. These were found to have been very extensive. Isolated Churchmen in twenty towns had been shepherded from time to time. Most interesting letters were read from past members of the deanery, including some from Rev. J. H. Edwards, Rev. E. W. Averill, and the Rev. L. W. Applegate.

The second conference was on How to Develop an *esprit de corps* in the Deanery. It was suggested that similar organizations should be made in the parishes and missions and that lay representatives be elected to the deanery. This is permissible under the present canons. Two clergy were appointed to take action on these suggestions.

The third matter discussed was the condition of our isolated Churchmen. Occasional visits to these lonely members often result in work of a permanent kind. The laity

also were encouraged to do missionary work themselves in their locality. As a result of this discussion each clergyman was assigned a near-by town, where he is to conduct a canvass and report at the next convocation to be held in January at Kankakee.

The new pulpit in Trinity Church, Aurora, (the Rev. E. B. Chapman, rector), a beautiful specimen of wood carving, was given by Mrs. T. R. McKnight in memory of her husband who died in Washington, D. C., on September 11th, 1918. Mr. McKnight was superintendent of the Western Wheeled Scraper Works, and was one of the leading business men of Aurora, and one of the most active Churchmen of the city. He died in the service of his country inventing improvement in his machinery used for the war, a victim of over-work. He had been a vestryman of Trinity Church for five years.

On Oct. 15th, Mrs. Fred W. Worst became secretary of religious education of the parish. She is a well trained Sunday school teacher, a former school teacher, and has had considerable experience in institutional work in the larger cities of the land. She has been for some time the president of the Parents Teachers' Association of the West Aurora School District, which is the result of the growth of the Church school within the last two years. New scholars are entering the school so rapidly that the services of special visitor are required to relieve the rector. It is expected that religious education will soon be part of the mid-week activities of the parish. It is now, says the rector, the real keynote of the whole of our parish work.

THE FALL MEETING OF THE ROUND TABLE

Thirty of the clergy, including the Bishop, met at the first gathering of the Round Table this fall, at St. Ann's Church, Chicago (the Rev. T. M. Baxter, priest in charge). St. Ann's is one of our active missions on the northwest side, near Logan Square. An informal conference was held, the Rev. W. B. Stoskopf presiding, when each of the clergy present related some of his vacation experiences. A note of greeting was read from the Bishop of Honduras, a guest of the Round Table at Trinity Church last spring, in which the Bishop asked the prayers of the clergy. The Rev. Gerald G. Moore was elected secretary to succeed Rev. E. H. Merriman, resigned, and was also appointed chairman of the program committee.

TWO NEW RECTORIES

Rectories are being built at Lawndale and Auburn Park, within the city, and at St. Christopher's Church, Oak Park.

SECRETARY MERRIMAN RESIGNS

The diocese is losing another of its able priests, the Rev. Earl H. Merriman, who has resigned his post as secretary of the convention, and examining chaplain of the Bishop, to become one of the instructors at the DuBose Memorial Church Training School, at Monteagle, Tennessee, leaving on Nov. 1st. He has been connected with this diocese for fourteen years, serving successively as assistant at the Church of the Epiphany, Chicago, and rector at Hinsdale, and at Rockford. He was assistant secretary of the convention in Dean Pardee's time and succeeded the dean in that office. With the coming of the Nation-wide Campaign, he was elected secretary, and has filled that exacting position with tact and industry. He is generally beloved by his brother clergy, and will be greatly missed by them, and by many other friends here.

MEETING OF THE WOMAN'S AUXILIARY

Two hundred and twenty women attended the meeting of the Woman's Auxiliary, on

October eighth, in the State-Lake Building. The special speaker was the Rev. E. J. Randall, who told of his summer work and travels in Alaska with Bishop Rowe. His talk was illustrated by many photographs taken along the way. Mr. Randall made a strong appeal for a companion to accompany Bishop Rowe, especially on his winter journeys, through snow and ice, to visit his sheep in the wilderness. A pledge of one hundred dollars was made, by one of the women present, to meet the expenses of such a helper, and later two other contributions amounting to forty-five dollars, were added to this sum. The offering of the day was given for the work in Alaska as Mr. Randall saw the need. It is hoped that a set of altar hangings may be supplied for the little church at Eagle, where sheets and table lined were used for the service of ordination, that took place on Mr. Randall's visit. At Fort Yukon, Mr. Randall spoke to a meeting of the Auxiliary, Indians, who had gathered at 9:30 in the evening for a service, that they might receive this message from the Church in Chicago. The little church was packed, many having come several miles to attend. The beautiful altar cloth of the church, embroidered and beaded in ecclesiastical design, was the work and the gift of these Indian women. A talk by one of these Indian workers Mr. Randall described as one of the best he had heard anywhere. This particular speaker told of the changed conditions, resulting from the Church's work under Bishop Rowe, at Fort Yukon, and other trading centers. It is no longer necessary to ask, "Is it worth while?"

The monthly meetings of the local Woman's Auxiliary will continue to be held in the State and Lake Building, but the supply department will be located in the new diocesan quarters in the Le Moyne Building. On October 16th, services are to be held throughout the diocese, commemorating the fiftieth anniversary of the Woman's Auxiliary, and offerings for the Emery Fund will be presented.

THE SUMMER WORK OF ST. MARY'S

The feast of St. Michael and All Angels this year marked the eighteenth anniversary of the establishment of St. Mary's Home in its present location, 2822 Jackson Boulevard, Chicago. Previous to this the work was carried on in a small way in connection with the Mission House which adjoined the Cathedral.

Since those days of the early nineties, the number of children cared for has increased till now the Home is taxed to its utmost capacity. Last winter thirty-five children under school age were looked after in the Elmhurst House. It was found that caring for two households of needy children, in the present financial state, involves an economic problem by no means easy of solution. So it is proposed for this winter to arrange for all children to be in residence in the Chicago home as heretofore.

During the past summer the Elmhurst property has been a fresh air home for successive groups of twenty girls from the city home, for two or three weeks at a time, in addition to the regular household of about fifty. The garden furnished fruit and vegetables for both city and country houses. This, with the milk, and eggs, and farm produce, has made the provisioning for the numerous family a much easier problem. It is hoped that the receipts for tag day will bring the usual generous sum for the urgent needs of the Home. Contributions of supplies, clothing, and money, may be sent at any time to the Sister Su-

perior of St. Mary's Home, 2822 Jackson Boulevard, Chicago.

THE CHURCH SCHOOL SERVICE LEAGUE

A diocesan meeting of the parish directors of the Church School Service League was held on Saturday, October 8th, at the Stevens Building, Chicago. The speakers of the meeting were the Rev. J. M. Johnson, of the department of religious education in the diocese, and Mrs. Alice Parker, who reported on classes at the Racine conference. Parishes having no director for this work were urged to appoint one as soon as possible. Twenty-eight of the Church schools of the diocese are contributing Christmas boxes for this year.

H. B. GWYN.

ONE PARISH—40 YEARS—36 CLERGY

WHEN THE Ven. John Chanler White, Archdeacon of Springfield, was celebrating the thirtieth anniversary of his ordination last spring, it appeared that thirty years ago he was the forty-eighth from his parish to enter the ministry. The parish is St. Helena's, Beaufort, S. C., and as it has sent out many more clergy in the past thirty years the total must now be one that a parish may be proud to claim. From the same place came one of the two Bishops Boone, of China, and Stephen Elliott, first Bishop of Georgia. St. Helena's Church was established in 1712, and the present building was completed in 1714.

It is a small parish. A writer in *The Holy Cross Magazine* calls attention to the fact that one of its rectors, Mr. Walker, during his rectorate of forty years, sent thirty-six men from the parish into the ministry. Our present clergy list would be just about doubled if all our parishes could attain this record for one consecutive year!

THE COLLEGES OPEN

THIS IS the 61st year of St. Stephen's College, the 64th of the University of the South, the 97th of Trinity, the 98th of Kenyon, the 100th of Hobart.

PAROCHIAL MISSION

FATHER JOSEPH, O. S. F., will conduct a preaching mission in St. Paul's Church, Savannah, Ill., during Sexagesima week, 1922.

CORNER STONES OF PHILADELPHIA CHURCHES LAID

ON SUNDAY, October 9th, Bishop Rhineland laid the corner stones of two new churches, both of which have notable histories, one reaching back a hundred years, and the other about eighty-seven years. The ceremonies were at Zion Church, and at Emmanuel Church, Kensington. The Rev. Charles Henry Long is rector of Zion parish, and the Rev. Dr. Alfred Overton Tarrant is rector of Emmanuel parish. Both ceremonies were attended by a large number of the clergy and laity of the diocese.

Zion Church, Logan, is the outcome of the amalgamation of old Trinity Church, Southwark, where it was an active spiritual force for nearly a century, and old Zion Church, which for many years was located at Eighth Street and Columbia Avenue. Each of the parent churches had a glorious history until changing neighborhood conditions made it necessary to find new locations.

In 1914, old Trinity united with a mission which had been established by the Germantown convocation in Logan, and the site at Broad Street and Wyoming Avenue was obtained. In 1919, Trinity and the Zion

Church merged, and became incorporated as the present Zion Church. The new building will cost about \$73,000, and it is expected to be completed in May, 1922.

Emmanuel, Kensington, is one of the oldest parishes in that section of the great northeast. Its first parishioners were largely English, who settled in Kensington. Many of their descendants are still parishioners of old Emmanuel. Its parish history dates back to the early thirties, when a mission was founded on Queen, now Richmond Street, below Shackamaxon. That mission was later disbanded, and through the efforts of members of Christ Church and St. Andrew's Church, after a conference with Bishop White, Emmanuel parish was founded in 1837.

After many years the old church building of brick and stucco became unsafe, and it was recently demolished to make room for the new building now under construction, and for which the corner stone was laid by the Bishop.

THEOLOGICAL SCHOOL OPENS

ST. JOHN'S COLLEGE, Greeley, Colo., opened September 20th, with a corporate Communion at 6:45. At 10:30 there was a celebration of the Holy Eucharist, Dean Bonell being the celebrant. The Rev. C. H. Shutt read the Epistle, and the Rev. E. C. Johnson, the Gospel. The Rt. Rev. Irving P. Johnson preached the sermon. After the service a collation was given for the faculty, students, and visitors, in the parish hall. The afternoon was passed in a getting acquainted party. Twenty-two students are enrolled at St. John's this year, eighteen of whom are taking the regular course; four are enrolled as specials, of whom one is preparing for social service work, another is taking theological studies with the view of being a medical missionary. With the increase in the enrollment another resident faculty member is to be added in November. St. John's has become a missionary center in northern Colorado, the students taking and assisting in services throughout the northern deanery, and doing social work at the County Hospital.

PROGRESS AT GREELEY, COLORADO

TRINITY CHURCH, Greeley, Colo., the Rev. B. W. Bonell, rector, has been undergoing extensive alterations during the summer. A handsome two manual Kimball organ has been installed, as the gift of Mr. Bruce Eaton, of Eaton, Colo., in memory of his wife who was a life long member of Trinity parish. The organ will be formally opened by Mr. Reynold, the municipal organist of Denver.

Besides the organ, a new steam heating plant has been installed in the church, chapel, and parish house. The church will be heated throughout the winter, and two services daily will be maintained. Trinity is a down town parish, and its doors are always open. More and more it is being used as a place of rest and prayer, and is the one spot in the little western city of 15,000, where "all sorts and conditions of men" may slip in and be "apart with God".

CHURCH BUILDING IN NORFOLK

ST. ANDREW'S CHURCH, on Graydon Avenue, has just finished a handsome new church to seat 400, at a cost of \$130,000. The organ, an instrument of fifteen hundred pipes, alone cost \$10,000. The furniture is Old English, almost as dark as mission, and blends with the walls. The roof is also of unique design.

The new parish house and Sunday school

building of Ascension Church, Llewellyn Avenue and Thirty-second street, will be completed by the middle of November and will greatly facilitate the work of that parish. It is a brick building with stone trimmings, slate roof, and steam heat, and will have twenty-six class rooms and a large auditorium.

St. Paul's Church, Berkeley, is just completing extensive interior repairs and decoration at a cost of \$1,000.

DEDICATION OF FLAGS

A CEREMONY in which religion and patriotism were linked, and which left several hundred men and women vastly impressed with the solemnity of the occasion, marked the dedication, October 9, of the new colors of Women's Post, No. 118, American Legion, at Christ Church, Norfolk, Va. The Rev. F. C. Steinmetz, rector of the church, conducted the dedicatory services, assisted by Rev. W. E. Callender. The ceremony was attended by a distinguished assemblage, which included Gov. Westmoreland Davis, several officers of the Army, Navy, and Marine Corps, officials of the United States Public Health Service, and veterans of three wars.

AN OLD CHURCH BELL

IN THE OLD Bruton parish church in Virginia, on Sunday morning, and also every hour during the day, one can hear the bell, presented to the parish by Queen Anne, peal forth its silver tones. This bell could well be called the "Father of the American Liberty Bell." About a month before the meeting in Philadelphia (July, 1776), the Virginia delegates to the House of Burgesses had decided to declare themselves free from the British yoke, and it was this ancient bell that rang forth the glad tidings to the Virginian, in May, 1776.

This church now reads its morning lessons from a Bible given to the church by King Edward VII, and its evening lessons from another Bible presented by ex-President Wilson.

OGDENSBURG ARCHDEANERY

THE ANNUAL MEETING of the Archdeaconry of Ogdensburg was held in Trinity Church, Gouverneur, N. Y., October 5th and 6th. The Ven. D. Charles White was nominated to the Bishop as archdeacon, the Rev. W. J. Hamilton, of Potsdam, and Levi Hasbrouck, of Ogdensburg, were nominated to the diocesan convention, as members of the board of missions; the Rev. Albert Gale, of Plattsburg, the Rev. W. A. Braithwaite, of Gouverneur, Prof. F. C. Wilson and C. A. Massey, as members of the board of religious education. The Rev. W. W. Silliman, of Malone, was re-elected secretary and treasurer. The sermon was preached by the Very Rev. Albert C. Larned, Dean of All Saints' Cathedral, Albany. A paper was read by the Rev. Albert Gale, on The Church Service League, and one by the Rev. W. W. Silliman, on The Nationwide Campaign. Plans for a vigorous prosecution of the campaign were laid. Meetings are to be addressed by two clergymen, and to be held in every parish and mission. All the clergy are to exchange pulpits on October 30th.

The famous laymen's organization, the Churchmen's Club of northern New York State, met Wednesday afternoon, H. M. Ingram, of Potsdam, presiding, with a large number of laymen present. Addresses were made by Dean Larned, the Rev. R. C. Ellsworth, the Rev. C. K. Gilbert, Prof. Wilcox, and others.

DIOCESAN SEAL FOR SOUTHERN VIRGINIA

THE ACCOMPANYING ILLUSTRATION shows the newly adopted seal of the Diocese of Southern Virginia, though it cannot do



justice to the beautiful color scheme of the original. The central object is the Jamestown tower, which is capped by the Episcopal mitre and keys. The legend around the sides reads, "1607." Seal of the Diocese of Southern Virginia, 1892."

The seal is one of the most beautiful that has thus far been adopted by American dioceses.

REMITTANCES IMPROVE

THE TREASURER of the national funds of the Church reports that receipts for September were better than those of the same month a year ago by \$9,635.43. Thus the decline in receipts that had caused anxiety during the summer has been stopped. However, the funds have not yet caught up to a normal basis and the treasurer is earnestly asking diocesan and parochial treasurers to be very prompt in sending remittances.

OPENING OF NASHOTAH HOUSE

NASHOTAH HOUSE officially opened on the Feast of Saint Michael and All Angels. The Very Rev. Benjamin F. P. Ivins, D.D., was inducted into the office of Dean of Nashotah House, and the degree of Doctor of Divinity, of Nashotah House, was conferred upon him by the Bishop of Milwaukee.

The Mass was the "Missa de Angelis", sung with all the reverent perfection of ceremonial for which Nashotah is famous. The celebrant was the Rev. Edward A. Larrabee, D.D., with the Rev. George Carleton Story, as deacon, and the Rev. Alexander Pfau, sub-deacon. Dr. Ivins was the preacher. The Bishop of Milwaukee read the bidding prayer and pontificated. The Bishop of Fond du Lac was present in the sanctuary.

Nashotah House opens the year of 1921-1922 with full enrollment in the seminary and collegiate departments. The collegiate department has been thoroughly re-organized, and now offers a three year course, comprising all subjects necessary for a thorough preparation for the new canonical requirements for candidates for Holy Orders. The Rev. James B. Haslam has been appointed warden of the collegiate department, and the Rev. Frank Gavin, Th.D., and Mr. Theodore Denslow have also been added to the faculty.

BLESSING OF ST. AUGUSTINE'S CHAPEL—HOLY CROSS

The new chapel of the Order of the Holy Cross at West Park, N. Y., was blessed by Bishop Manning as Bishop of the diocese on the morning of Oct. 4th. The chapel is the gift of Mrs. William Masters Camac in memory of her husband, a well known architect of Philadelphia and a devoted Churchman. It is built of the rough native stone, interspersed here and there with red brick which adds a warm note to the gray walls. The architecture is very simple and cannot be identified with any particular period although the tower reminds one of many buildings in northern Italy, of the tenth and eleventh centuries. The architect was

Dr. Ralph Adams Cram, and he has been singularly happy in giving to the chapel the character of a conventual sanctuary. The service of blessing began with a procession from the library of the monastery, across the lawn to the entrance of the chapel. The Bishop was vested in cope and mitre and carried a pastoral staff. The Bishop standing outside, before the closed door of the chapel, struck the threshold three times with his staff, saying, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." The deacon, from within, answered, "Who is the King of Glory?" The Bishop then replied, "It is the Lord, strong and mighty, even the Lord mighty in battle. The Lord of Hosts, He is the King of Glory." The Bishop then said, "Open", and the door being opened the Bishop entered the chapel with the words, "Peace be to this house". After the blessing, and the procession round the chapel, there was a celebration of the Holy Eucharist at which Fr. Hughson, O. H. C., was the celebrant, Fr. McLintien from Mt. Calvary Church, Baltimore, deacon and Fr. Baker of Christ Church, New Haven, sub-deacon. Canon Douglas and Fr. Hawkins O. H. C., vested in copes, acted as cantors. The Mass was the *Missa Marialis*. The preacher was the Rev. F. L. Vernon, D. D., of St. Mark's Church, Philadelphia, and the sermon was a very powerful setting forth of the character of the Religious Life, with a clear description of the vows, and a searching affirmation of the impossibility of the life unless the evangelic virtues accompanied and vivified the vows. It is expected that the sermon will be given in full in the *Holy Cross Magazine*. There were about two hundred guests present, some fifty of these being priests. Bishop Colmore of Porto Rico was present, in the sanctuary. After the service, guests were entertained at luncheon on the lawn, many of them remaining for Vespers and Benediction at three o'clock in the afternoon. The weather was quite perfect and all who were present seemed to share in the joy of the occasion. Among the clergy were the Rev. Drs. Barry and Delany of the Church of St. Mary the Virgin, Dr. George C. Houghton of the Church of the Transfiguration, Fr. Smithers and Fr. Bull of Poughkeepsie, and Fr. Williams and Fr. Morse of the Society of St. John the Evangelist who represented the Father Superior of the Society, as he was unable to be present.

REMARKABLE GAINS AT VIRGINIA SEMINARY

THE VIRGINIA THEOLOGICAL SEMINARY opened on September 21. The opening sermon was preached by the Rev. Arthur B. Kinsolving, D.D., on September 25th. Thirty-three new students have been matriculated and twenty-seven old students have returned, making a total enrollment of sixty. This is the largest entering class and the largest student body which the seminary has ever had in the 99 years of its history.

These sixty students came from twenty-four dioceses and represent almost every section of the Church. Twenty-four Colleges and Universities are represented in the present student body, including Oxford, Cambridge, Trinity College (Toronto), Harvard, Yale, Columbia, Princeton, Cornell, Lehigh, Trinity College, (Hartford), St. Stephen's, University of Virginia, William and Mary, Washington and Lee, Randolph-Macon, University of North Carolina, North Carolina State, Southern Methodist

University, Charleston College, Kenyon, University of North Dakota, St. John's (Maryland), Pennsylvania State, and Ursinus College. This is the largest and widest College representation in the history of the seminary, and the average academic training is probably higher than it has ever been before.

Another very encouraging fact is that a large number of older men are to be found among the new students. The average age of the entering class is twenty eight. Many of these mature men are coming into the ministry from business and professional life, or from war service, and will bring to the Church a wide and varied experience. The curriculum of the seminary has been overhauled, and new courses added to meet the needs of the new age. A number of material improvements have also been made. A new and fire-proof library has been recently erected and is now in use. It contains a large and well lighted reading room which will prove to be of great service. The dormitories have all been repaired and repainted and bath rooms have been put in each of them. A generous friend has recently made a very handsome gift to the education society of the seminary, which will enable it to do a larger and better work for the ministry of the whole Church. And it is the whole Church which the Virginia Seminary, in this new age, desires to serve.

DR. VAN ALLEN RETURNS

THE REV. DR. WILLIAM HARMAN VAN ALLEN, rector of the Church of the Advent, Boston, has returned from his summer's vacation abroad. In the *Advent Calendar* this week he wrote:

"It is an unspeakable delight to be back again in the place and among the people I love best. Even after a wonderfully happy



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and refreshing holiday, getting home is the most joyous event of all. I was most of the summer in England and Scotland, with friends; but I revisited Belgium, Holland, France, and Switzerland."

BISHOP MCKIM FORTY YEARS AGO

WE WONDER whether on our Centennial Sunday, November 6th, Bishop McKim of Tokyo will recall that just forty years ago on that very day he preached his first Japanese sermon!

MEMORIALS AND GIFTS

ON SUNDAY, September 25th, two new windows were seen for the first time by the people of St. Luke's parish, San Francisco. They are the work of Heaton, Butler, and Bayne. One of the windows was a thank-offering, by Mr. and Mrs. Louis F. Montague, for the safe return from the war of their sons. The other, a memorial of Mary Harris Gayley, wife of Professor Charles Gayley, of the University of California. Bishop Nichols dedicated the latter window, just previous to the morning service, and at the service preached from the text "Blessed are the pure in heart", the text in the window, speaking of the value of such memorials to those placing the memorial and also to the members of the congregation who are given the inspiration which such a work of art contributes, as they gather for worship in the Lord's House. This window is to be specially noted, as in it are incorporated the lilies of France, the roses of England, the heather and thistle of Scotland, the goldenrod of America, and the violets of California. In each window are British and U. S. flags.

ON SEPTEMBER 24th, there was unveiled in Calvary Church, Brooklyn, N. Y., (Rev. John Williams, rector), a stained glass window, a memorial of Jane C. Hobley and family, old parishioners of Calvary Church, the gift of Mrs. Thomas Fee.

The window depicts seated the propetess Deborah, and in a panel at the bottom is the inscription: "In memory of Jane C. Hobley and Family. Erected September, 1921."

IN THE MEMORIAL CHURCH of St. Luke the Beloved Physician, Bustleton, Philadelphia, a window has been placed in memory of the late rector, the Rev. Samuel Fitch Hotchkin. The window is of beautiful antique glass depicting the "Good Shepherd". It was made by the D'Ascenzo Studios. The inscription is as follows:

"To the Glory of God
and in

Loving Memory of the
Rev. Samuel Fitch Hotchkin

Born April 2, 1838—Died August 1, 1913
Rector 1877-1909

Rector Emeritus 1909-1913"

At the sixtieth anniversary service of this church, on August 28th, three beautiful lights were installed in the center aisle of the church. These lights were the gift of the St. Luke's Guild. A pulpit and two prayer desks of fumed oak, made by the sculptor, Mr. Edward Haene, were dedicated on September 18th. The pulpit was the gift of Mrs. Joseph Brown of Holmesburg, Philadelphia, in memory of her father and mother, Robert N. and Clara Murray. The prayer desks were the gifts of the St. Luke's Girls League.

A WINDOW in memory of Mrs. Martha Herbage was dedicated in Calvary Church, Utica, N. Y., on the last Sunday in September. It represents St. Paul, and was

executed by Geissler and Lederle.

MEMORIAL CHIMES were dedicated October 9th at the Church of the Holy Communion, St. Louis, by the rector, the Rev. E. S. White. They were given by Mrs. Claud Kilpatrick, in memory of her husband, the late Claud Kilpatrick, and her daughter, Mrs. Charles Scudder. There are thirteen bells, the combined weight of which is 13,125 pounds. The Church of the Holy Communion is situated in what is now considered a "down town" neighborhood, in a district with many commercial concerns nearby, and a population composed of many poor people, and a cheaper class of boarding houses. It is a community center for many activities, and the chimes will lend a touch of great beauty to the rather dreary district.

ON SUNDAY, September 18th, at the Church of the Advent, Indianapolis, there was dedicated by the rector a stone font, the gift of Mr. and Mrs. George Burke, as a memorial to their little son, William, who departed this life June 17, 1920. The font was cut in the state of Indiana from a design supplied by the rector, and will fit in with the architecture of the new church.

ON Sunday October 2nd, there was unveiled in Calvary Church, Bushwick Avenue, Brooklyn, the Rev. John Williams, rector, with appropriate services, an important stained glass window. This is a memorial to Albert J. Disney, the gift of Albert E. Disney. The subject is "The Good Shepherd." The inscription reads, "Christ the Good Shepherd. In Memoriam Albert J. Disney."

A WINDOW recently placed in the sanctuary of Holy Trinity Church, Swanton, Vt., was dedicated and blessed by the Bishop Coadjutor of Vermont on October 2nd. The window is the gift of Dr. William Plummer Swett in memory of his father, the Rev. Josiah Swett, D.D., for seven years a priest in charge of the church in Swanton, whose whole ministry from 1847 to 1890 was spent in the diocese of Vermont. Dr. Swett, besides holding several cures in the diocese, for a time was President of Norwich University, and from 1865 to 1867 Willoughby Professor of Theology under Bishop Hopkins at the Vermont Episcopal Institute at Rock Point, Burlington. The subject of the window is Christ's Charge to St. Peter, and the window is next to the last in a series of ten, most of which are now in place in this small but beautiful parish church. The donor, Dr. William Swett, a dearly loved Christian physician, died at Southern Pines last spring. Canon Paul Swett of Garden City, N. Y., is another son of the Rev. Josiah Swett.

A STERLING SILVER paten has been presented to Trinity Church, Branford, Conn., as a memorial to a young woman of great promise, whose untimely death a few months ago spread grief throughout the parish. The paten, which will be used for the first time on All Saints' Day, is inscribed:—

"In Memoriam

Gladys Elizabeth Battersby
1897 1921

given by

The Branford Sunshine Club."

A FINELY sculptured memorial was dedicated the past summer, in St. Michael's Church, Bristol, R. I., in memory of the Rev. George Lyman Locke D.D., for fifty-two years its rector. The likeness to the beloved rector is so striking that it is almost startling.

ON THE seventeenth Sunday after Trinity, a new organ was dedicated in the Church of the Redeemer, Providence, R. I., in memory of Winslow Upton, for a long time its

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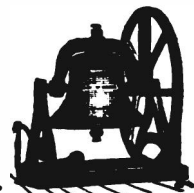
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senior warden, a professor in Brown University, and a member of many important committees in the diocese. Ready for dedication this month, in this same church, are a beautiful oak reredos, in memory of William Henry Hopkins and his mother Anna C. Hopkins, and to correspond with it a new altar, in memory of Helen Bassett, sister of the Rev. Frederick J. Bassett, D.D., for thirty-five years rector of the parish.

St. JOHN's parish house, Providence, R. I., has been remodelled with a large and convenient auditorium the past summer. The work was done in memory of the late Charles C. Gardiner, long connected with the work of the parish, and the expense of it is borne by his widow.

BEQUESTS

MISS MARY GRINNELL, a communicant of St. Stephen's Church, Providence, R. I., lately deceased, bequeathed to that parish \$1,000, and a like amount to St. Mary's Orphanage, St. Andrew's Industrial School, and to the diocesan fund for widows and orphans, and for the clergy.

THE LATE Charles Alsop Hoppin, also a communicant of St. Stephen's Church, Providence, R. I., left \$1,000 to that parish for a Poor Fund, and bequeathed \$500 to St. Andrew's Industrial School, a like amount to the St. Elizabeth Home, and \$2,500 to St. Mary's Orphanage.

BY A will notable for many public bequests the late Samuel P. Colt, of Bristol, R. I., left \$50,000 to St. Michael's Church, of that place.

NEWS IN BRIEF

ASHEVILLE—The Autumn Meeting of the Convocation of Waynesville, the Rev. H. Norwood Browne, dean, was held at St. Andrew's Church, Canton, October 5-6. Archdeacon Griffith and seven priests being present. A series of services and sessions gave opportunity for discussion of timely subjects. The Hall Trust fund, of over \$10,000 per annum, has become available for the missionary work in Asheville. This trust fund may or may not be terminable. The beautiful new Chapel of the Holy Spirit (Stringfellow memorial) in Blowing Rock, N. C., was consecrated by Bishop Horner, on August 7th. A chapel at West Jefferson, in Ashe County, is in prospect.

CALIFORNIA.—September has been a busy time at diocesan headquarters in preparation for renewed activities in the Nationwide Campaign. Intensive work by the council and committees resulted in the gathering of nearly 1200 Church people at a dinner, in Scottish Rite hall, to welcome Bishop Gailor, who made one of his telling addresses. Then came Dr. Patton who, notwithstanding a troublesome cold contracted at Salt Lake during the provincial synod, has been able to carry out a very full programme in the various convocations of the diocese.

CENTRAL NEW YORK—On October 6th, Bishop Olmsted gave a reception in his home for Bishop and Mrs. Fiske, inviting members of all the parishes of the city to come and welcome them to the city. A joint meeting of the Convocation and Woman's Auxiliary of the 4th District was held at St. Peter's Church, Cazenovia, on October 6th. On Sunday, October 2nd, the Rev. Henry P. Horton completed ten years service as rector of St. John's Church, Ithaca. 400 persons made

their communion, and \$500 was presented to the rector in recognition of his faithful service. St. James' Church, Cleveland, is remodeling a barn to serve as a parish house at a cost of \$500., of which the diocesan council is contributing one-fifth. The diocesan council continues to hold its sessions in Syracuse, as easier of access, although Utica is now the "See City", and the location of the executive offices. The department of religious education of the diocese is without a head on account of the resignation of the Rev. E. S. Pearce. A summer kindergarten was maintained in All Saints' parish, Fulton, with 50 children in attendance for 10 weeks. The Church school opened on the third Sunday in September, with an increased registration. A teachers' training class has been formed. A building abandoned by the Methodists has been purchased, in the center of the village of Forestport, and will be used instead of Christ Church, which is located so far from the center of the town, as to be practically useless in winter. The laying of the cornerstone of St. Philip's (colored) mission church, has been postponed to October 16th. Three dormant churches have been reopened recently, Emmanuel, Redfield; Emmanuel, Smithboro; and St. John's, Big Flats. Fr. Harrison, O. H. C., will conduct a religious conference in All Saints', Fulton (Rev. G. T. Gruman, rector) from October 23rd to 30th. The Rev. L. J. Christler, of Montana, was a speaker at a dinner meeting of the Rotarians, of Syracuse, recently. On St. Michael and All Angels' Day, the sixth anniversary of his consecration, Bishop Fiske was celebrant at St. George's Church, Utica, by invitation of the rector. \$1,630.04 was presented at a special service by the women of the first district in St. Paul's Church, Watertown, for the United Offering. The Office of Institution was performed by the Archdeacon in St. John's Church, Auburn, October 2nd, for the Rev. C. N. Eddy. At a recent banquet of Utica masons in honor of a visit from the district deputy, the Rev. T. T. Butler, of Trinity Church, was the principal speaker. Bishop Fiske, assisted by the Rev. W. R. Yeakel, officiated at the burial services of F. P. Pierce, one of the faithful members of the little rural parish of Christ Church, Bridgewater. The Rev. W. E. Tanner, dean of the third district, is a member of the board of directors of the interdenominational week day school of religious education. The House of the Good Shepherd, Utica, observed its 17th anniversary with special services, conducted by the Rev. J. Winslow Clarke, of Waterville, who was the first chaplain. All Saints' parish, Syracuse, has purchased a commodious rectory, at 1468 S. State St., a few blocks from the church. The Rev. C. N. Eddy of St. John's Church was the speaker of the evening, at a dinner for the teams of the Inter-Church base ball league, on September 30th, in Auburn. Prior to the opening of the Church school of St. Paul's parish, Syracuse, a dinner was given to the faculty. On the opening Sunday the officers and teachers attended a corporate communion, and breakfasted in the parish house. Women of Trinity parish, Syracuse, gave a silver tea on Friday, Septem-

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ber 30th, for the benefit of the Building of St. Philip's Church.

MILWAUKEE.—A training institute, according to the plans of the Department of Nation-wide Campaign, was held at St. James' Church, Milwaukee, on Tuesday and Wednesday, October 11 and 12, under the direction of the Rev. Joseph A. Ten Broeck. The general subject was The Parish Conference. The attempt was made to show leaders how to go back into the various parishes and hold the conferences asked for in connection with the work of the present fall. It has been determined at All Saints' Cathedral that Bosworth Hall, the guild house, must be entirely remodeled and the interior rebuilt. The cost will be some \$20,000 and the Cathedral authorities are hoping that good friends outside the congregation will help them to some extent.

MISSOURI.—The second annual retreat for St. Louis Churchwomen, under the auspices of the deaconesses of the Missouri diocese, was conducted at St. Stephen's-in-the-Hills, the summer camp of St. Stephen's Church, by Bishop James Wise, of Kansas, September 26th to 29th. A conference followed of the St. Louis, and other deaconesses at Christ Church Cathedral, on September 27th. Bishop Wise, formerly rector of the Church of the Holy Communion, preacher at that church on September 25th.

NEBRASKA.—Speaking before the Woman's Auxiliary of the diocese, in Trinity Cathedral recently, Bishop Shaylor said: "Every Church has three bones: jaw, wish, and backbone. The jawbones are those who delight in telling the rest of us how to do it. We receive their suggestions kindly and then proceed to do exactly as we please. The wishbones are those who possess abnormal imaginations, and would build mighty cathedrals if they had somebody else's money. We regret deeply that they have not, but would be quite content, if they manifested a willingness to spend a portion of their own money to pay the running expenses of their parish, and extend the missionary activities of the diocese and general Church. The backbones are those for which we thank God, and pray that their number may increase and grow strong. Some day when you have a little time to spare use it in the profitable pastime of making a personal classification of yourself". The congregation of St. Barnabas' Church, Omaha, have recently installed a new pipe organ at a cost of \$5,000. The Rev. A. H. F. Watkins, rector of St. James' Church, Fremont, has organized a Bible class among the prisoners of the county jail at Fremont, Neb. He reports excellent interest and attendance.

NEW MEXICO.—The Church of the Holy Spirit, Gallup, was erected as a memorial to Bishop Bedell, of Ohio. Owing to many changes in the population, the mission has been vacant for some time. New people have moved in, and the interest and attendance is better than any year in its history.

OHIO.—The former deanery of Trinity parish, Cleveland, has been given to the diocese, to be used as a diocesan house, where the Bishop-Coadjutor, the treasurer of the diocese, and the executive-secretary will have their offices. The executive secretary, the Rev. Gerard F. Patterson, formerly rector of the Church of the Incarnation, Cleveland, has been appointed Archdeacon of the Diocese, to succeed the Rev. A. A. Abbott, who, for nearly twenty years, has given valuable and faithful service in that office. The Rev. Mr. Abbott is now senior canon of Trinity Cathedral, Cleveland.

QUINCY.—At a meeting of the Quincy Rural Deanery, September 28, it was

planned to reach isolated and detached communicants, by advertising in the newspapers throughout the deanery. Mass missionary meetings, at the Cathedral were appointed for November 3rd, in celebration of the missionary centennial. A membership (not financial) campaign is to be undertaken in all parishes, in December. The Very Rev. Geo. Long, of the Cathedral, is also rural dean.

VIRGINIA.—The plans for the carrying on of the Nation-wide Campaign in the Diocese of Virginia are being rapidly put into execution by the diocesan committee. They provide that in every parish a series of cottage prayer meetings for group discussion and intercession will be held steadily from the beginning of the campaign through the intensive period that ends with the canvass for financial pledges for 1922 and for the gift of life. On October 9th, Bishop Brown consecrated St. John's Church, Lewiston, Spotsylvania County, the Rev. Morris S. Eagle, rector, and confirmed a class of ten persons. At the autumnal meeting of the Piedmont convocation four centers were chosen for inaugurating the Nation-wide Campaign; Culpeper, The Plains, Alexandria and Leesburg. October 4th, a meeting was held in St. Stephen's Church, Culpeper, for the five parishes in this part of the convocation.

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